THE UNITED CHURCH
OBSERVER

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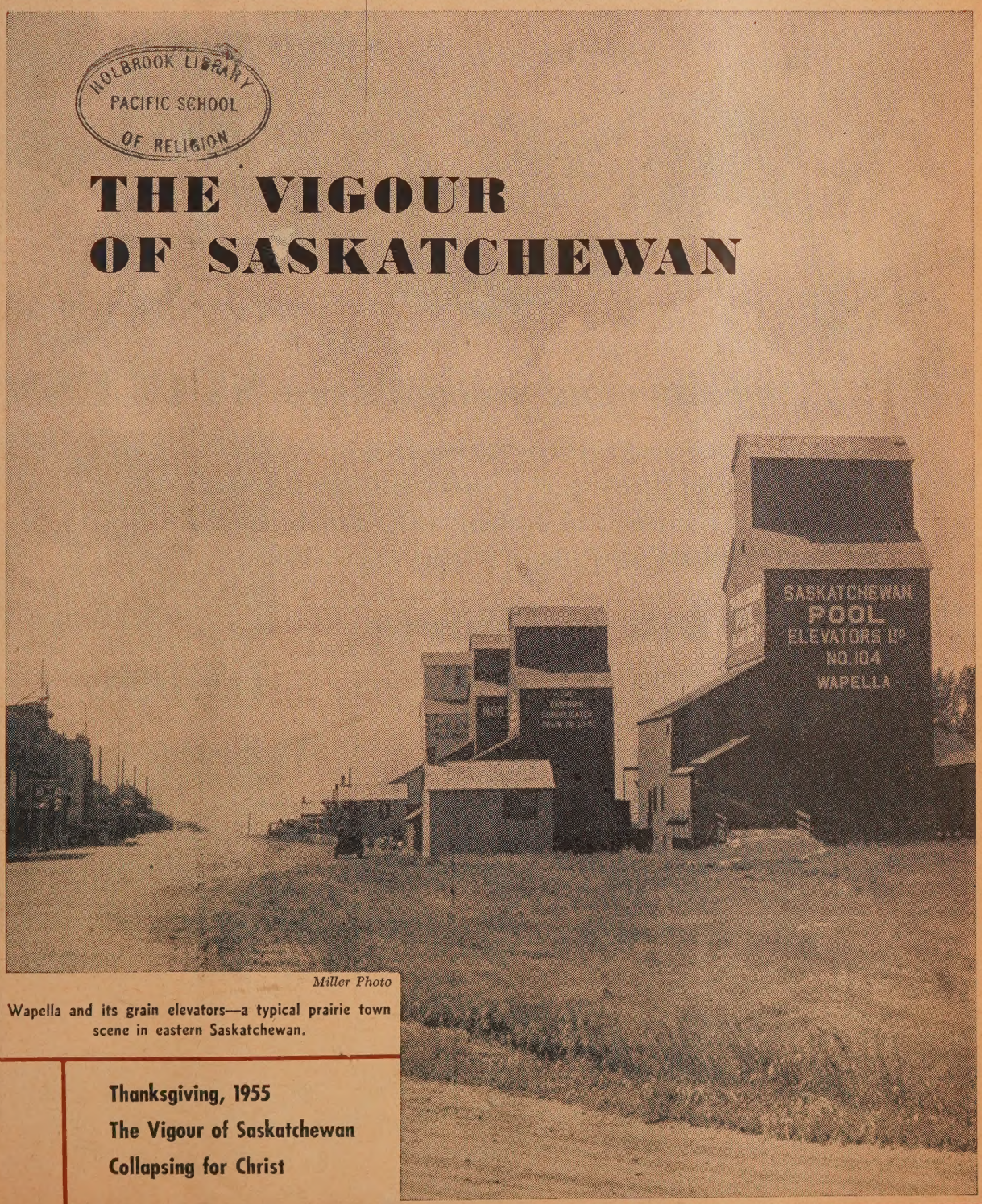
OF RELIGION

THE VIGOUR OF SASKATCHEWAN



Miller Photo

Wapella and its grain elevators—a typical prairie town scene in eastern Saskatchewan.

Thanksgiving, 1955
The Vigour of Saskatchewan
Collapsing for Christ

WORKING HAND IN HAND

. . . we can—and will—achieve SUCCESS!

— Conferences and Presbyteries engaged in a combined effort
— Pastors and people pulling enthusiastically together
— Laymen planning and working with fellow-laymen
— EVERYBODY accepting Personal responsibility

Pray — Plan — Work

A united people can work wonders when the task is borne not by the *few*, but by the *many*. By working together — by more *givers* giving *more* — we can meet our

$5,000,000 "Budget of Need"

Help re-vitalize your Church — and share in the joy of achievement!

TITHING

HOW much should I give to my Church and others? Every sincere Church member is faced with that question. No one can answer that question for another. The Bible suggests "First Fruits"—joyful participation —ten per cent.

I'LL GLADLY DO MY PART

THE TREASURER, The United Church of Canada, 299 Queen Street West, Toronto 2B, Ontario.

In order that our Church's $5,000,000 Budget of Need may be fully realized this year, I am enclosing an Extra Gift in the sum of $.....

NAME.....

ADDRESS.....

.....LOCAL CHURCH.....

(I would like you to credit the above sum to the Missionary and Maintenance givings of my own Local Church.)

Use this COUPON to mail your own "Special Gift"

THE MISSIONARY AND MAINTENANCE DEPARTMENT
THE UNITED CHURCH OF CANADA

A FREE OFFER

from

THE NATIONAL AUDUBON SOCIETY

o that you may try this exciting new NATURE PROGRAM

THIS wonderful new program, sponsored by the National Audubon Society, has captured ıe imagination of thousands of Canadian ımilies. Now *you* can discover the wonders of Iature, with the help of wise and friendly aturalists.

The FREE Gift described below (worth $2.00) offered to you to demonstrate how much fun ıd knowledge you can enjoy with this thrilling lan. Through the magic eye of magnificent olor photographs, you journey each month "into ıe field" on a fascinating quest after Nature's ecrets.

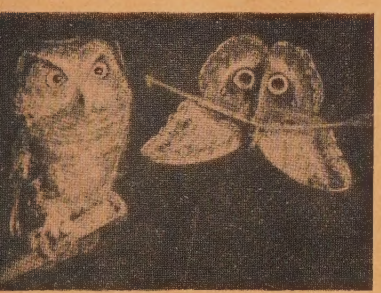
Each month an exciting new topic is selected and a set of color prints is issued, together with an album in which to mount them, and a text that explains your "Museum-at-Home" collection. Just to show you their beauty and worth, we invite you to send the coupon now for a "sample" —the current set CAMOUFLAGE IN NATURE and the illustrated handbook FUN WITH BIRDS—as a FREE GIFT package! If you send the coupon at once, you will receive CAMOUFLAGE IN NATURE and FUN WITH BIRDS *absolutely free of charge*. Your Free Gift Package (Value $2.00) includes 30 natural color prints, informative album and a distinctive maroon-and-gold color case to protect your "Museum-at-Home" collections.

There's no obligation when you send for this FREE set. You may resign your membership any time you wish. The total cost is very low—only $1 for each monthly set, plus a few pennies for shipping. But we urge you to send for your FREE introductory kit now, because quantities are limited. Mail the coupon today.

In summer, the snowshoe rabbit is the same color as his tundra home. But when autumn comes . . .

. . . the weather gets colder, and he starts to change color! When the ground is covered with snow . . .

. . . he has become all white —perfectly camouflaged once again!



ere are two unusual "look-alikes." One is the wl—and the other, the spectacular Caligo utterfly which often alights upside down ith his "owl-eyes" showing! Nature "protects her own" with fascinating camouflage!

an ordinary woodland pond u can find an amazing variety fascinating creatures. Your ature Program tells you what look for, how to go about it.

ALL PICTURES IN THRILLING NATURAL COLORS!

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The astounding story, plus 30 beautiful color pictures, of Nature's creatures who wear "disguises" to protect them from their enemies.

BOTH FREE!

IF YOU ENROLL ON THIS OFFER

FUN WITH BIRDS

Illustrated handbook shows how to study, enjoy, attract Nature's most interesting creatures — how to build birdhouses, baths, feeding stations.

THE AUDUBON NATURE PROGRAM,
Dept. U.C. 10,
105 Bond Street, Toronto 2, Ont.

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City.....Zone.....Prov.....

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Letters

"Bless My Soul"

Dear Sir: That article about "The Enigma of B.C." will have us all reading THE OBSERVER with our eyes open.

British Columbia—ahead in divorces and in the alcoholism count? Vancouver with more alcoholics than any other Canadian city? Yes. But by how much? Weren't we just a fraction higher than London? Even though we have been receiving from the east hosts of folk for years, folk who come west to bury their sorrows and forget their past, British Columbia isn't comfortable about its statistics, but it doesn't want Ontario to be comforted either by too easy comparisons.

And, bless my soul, you misread statistics altogether in one case. You say Canadian Memorial and Metropolitan, Victoria, lead the Conference in M. and M. support. In no sense is this true. The acknowledged leader is Chalmers, Vancouver, whose level of missionary interest outstrips and shames us all. Even in Ontario, which is an "enigma" to us often, we doubt if any congregation equals the record of Chalmers.

Do write some more about British Columbia in the same frank vein.

Vancouver, B.C. James G. Gorwill.

Editor's Note: Mr. Gorwill is right about Chalmers, and we are happy to publish the latest figures which came off the press after the "Enigma of B.C." was written. The M. and M. givings for the Churches mentioned are:

Chalmers (Membership 778).....$12,912
Canadian Memorial (M. 1,332)..... 12,725
Metropolitan (M. 1,120) 9,570
St. Andrews-Wesley (M. 1,342).... 10,003

Congratulations

Dear Sir: I have just seen your first issue of the new OBSERVER. I cannot at this distance be one of the first to offer you warmest congratulations, but you deserve them as quickly as they can be got to you.

London, Eng. Shaun Herron.

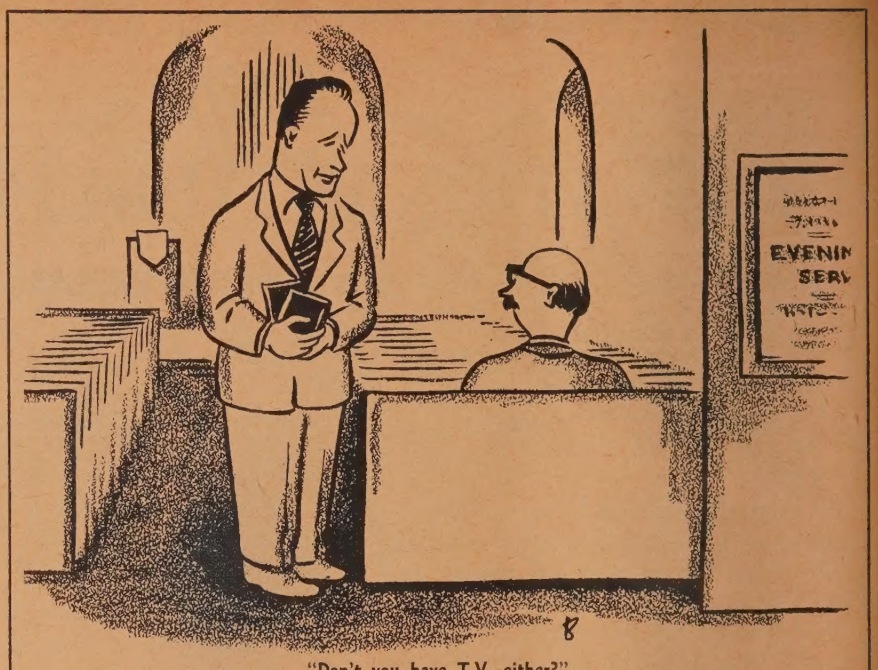
The Billy Graham Campaign

Dear Sir: I am startled, stunned, and staggered at the gullibility of the ministers and denominational heads of the Churches of Greater Toronto, when knowing the facts so ably presented in *Maclean's*—they put up $40,000 before the first meeting and offer to pay $100,000 for 29 days of religious services, the counterpart of which can be seen any Sunday in any one of the many Mission Churches within the city. . .

Let us analyze down the work of the average minister over a whole year, and check his results with those of the campaign, and we will discover to our surprise that he has been doing just as great and significant a work year in and year out, without noise, bombast, or glamour, and without such large sums spent on publicity.

It is true Hollywood can teach us techniques in presenting our Gospel more effectively and efficiently by not mouthing the Word of God, by lighting our Churches to create beauty of worship with ethereal and mystical appeal and by publicizing the work of the Church in dramatic fashion—but let us temper this with good taste, dignity and respect for the God we worship and not as barkers at a midway using cheap and misleading naïve sensationalism.

Gnostic.



"Don't you have T.V. either?"

The Music Makers

Dear Sir: Having seen how much Dr. Horwood's Music Makers' column has contributed to the development of character in children with whom I have been in contact while teaching music in Toronto's East End, in rural schools, and now in Oshawa, I do want to say how much I hope there will be space available in THE UNITED CHURCH OBSERVER, so that this influence may continue to grow and enrich more and more young lives.

Oshawa, Ont. Irma Walker.

"Leave" Not "Lead"

Dear Sir: When I was a school girl of fourteen, our head master was reading the Bible lesson one morning when he explained to the class that the word "Leave" instead of "Lead" beginning the Lord's Prayer would be more appropriate, thus reading, "Leave us not in temptation," and as his remarks made a lasting impression upon me, I have used it as such ever since, for certainly our Heavenly Father would never lead us into temptation, and I think it the best suggestion as it keeps the rhythm of the line as it was previously.

Brockville, Ont. Ethel M. Whitney.

"What a Lift!"

Dear Sir: It impressed at first glance! It intrigued at a hasty skimming! It captivated on a careful reading! I'm sold on it! I liked the "hidden truths" which were revealed. I am glad you are trying to reach the "don't care" kind. It left me with the feeling — "what a lift if every day were OBSERVER Day."

O'Leary, P.E.I. Robert R. Wagner.

Trim and Newsy

Dear Sir: I wish to congratulate you on the very trim and newsy edition of THE UNITED CHURCH OBSERVER.

It is something which not only yourself, but the Church at large may be proud of.

The format is a decided improvement on that of former issues, and the general arrangement of the content is excellent.

One feature has been long due and I hope will be a permanent column in your paper — "What The United Church Teaches."

Pleased to see Roman Collar is still a contributor, and hope to read him frequently.

Awaiting with interest all future editions.

Lindsay, Ont. J. G. Robeson.

THE UNITED CHURCH
OBSERVER

OCTOBER 1, 1955

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Layman Harry Denman

IN THE NEXT ISSUE

Church Men Go Active

Capital of the Irrigation Belt Southminster, Lethbridge

Observations

JOHN AND CHARLES WESLEY are both back in the Anglican fold, it seems, if we may judge from the recent action of the General Synod of the Church of England in Canada. Perhaps it wasn't as newsworthy an article as the Primate's cold-water-throwing on Church Union plans, or the change of name from Church of England in Canada to the Anglican Church of Canada, but all who cherish their Methodist heritage will be pleased.

Henceforth if Anglicans follow the Kalendar (yes, spelled with "K") of the newly revised *Prayer Book*, the great Methodist evangelists, both ordained Priests of the Church of England, may be commemorated before the altar on March 2nd. Suitable Epistle and Gospel lessons, and a Collect have been chosen. It might be a good idea for the rest of us to get copies of the approved revisions and nurture our own traditions.

* * * *

● THE DIFFERENCE IN EATING habits in the west and Japan are described to us by the Rev. Francis H. Muir, our Japan correspondent. Seems, says Mr. Muir, that in Canada you cook your food, then eat it hot. In Japan you eat it raw and then jump into a hot bath and cook it. The subject came up when he was describing an embarrassing episode which took place recently when he wore the wrong kind of a bathrobe into the bath room of a Tokyo hotel. Apparently it just reached to his ankles, and the chamber-maids looked with amazement at it. When he came out looking like a boiled lobster, a group of them met him, and whisked the improper dress off, and robed him in a new one reaching to his toes. This, to our devout missionary was all very embarrassing, but he didn't show it he claims. His face was already so red that it couldn't get more so.

* * * *

● WE WERE SITTING beside an old college friend at a less than stimulating session of conference a while back, when we were tempted to whisper softly, "We see that not a single congregation in your presbytery has adopted the Every-Family Plan." We expected a whispered argument or a deep hurt look, but he just muttered back behind his hymn book, "Yes, I know. Did you notice that we were the only presbytery in the whole conference to go down in our M. and M. givings last year, too?" This made us wonder if there might be a relationship to OBSERVER circulation and M. and M. givings. We looked up some statistics. There is.

* * * *

● WE ADMIT WE could find some dillies in our own columns, but we do wish we could induce our would-be writers to use simpler prose.

To say sit at meat, when you mean eat, costs three times as much to print and takes three times as long to say or read. Further, it marks a man as a stuffy person. Who but the stuffy would say, sit at meat, when he means eat?

Our Miss Macdonald's choice one is, "The morning of the day that the ball was to be that night, dawned auspiciously." Some people would think the way to improve that sentence would be to say, "Didn't dawn inauspiciously."

If letter-writers and others would remember this: It costs an average of 15 cents to print a word in 155,000 copies of THE OBSERVER and send it out, they might work out a very interesting game for themselves, seeing how much money they could save by cutting.

They might even be so mean as to wonder whether this stuff we have just written is worth about twenty-two dollars and fifty cents.

All of which is a very long and wordy way of saying we want writers to send us letters, and columns, and features and articles, neither long nor wordy. Right away, we'd like questions for the Box on page 20, and letters for the columns on page 4.

Editorial

Communion and Thanksgiving

IN Scotland there is an old custom that God's people return to His Church for a service of thanksgiving following the Sacrament of the Lord's Supper. In days gone by, we understand that a full week was spent in preparation for the Communion, and even then sometimes the minister would preach so sternly that many would turn away before partaking, with a deep sense of unworthiness.

Those who attended would return Monday for a day of thanksgiving. The old traditions are still maintained in the Friday night service of preparation and Sunday evening service of thanksgiving. But even those traditions have been disappearing from many of our Churches. It seems a fitting thing, however, that for most of us the first Sunday of October is World-Wide Communion Sunday, and the second is a day of Thanksgiving.

When we go to Church this October 9th it may be our harvest home, with corn and fruits and vegetables symbolizing the gifts which come in the harvest. We will be thankful for all such material gifts and many other blessings, too. But we will do well to remember as the harvest home tradition slips away from many of us, that on Thanksgiving Sunday following Holy Communion of the Sunday before, above all we should thank Him for the gift of His Son, the means of grace and the hope of glory, and that inestimable love we find when we join about the Lord's table.

THEY GO WHERE THEY'RE SENT

NINETY-TWO young men and women were ordained at the recent conferences, and they all went where they were sent . . . and apparently liked it.

Sixty-eight of them remained in the conferences where they were members and were settled by the settlement committees mostly on Home Mission Charges. Twenty-four were transferred to other conferences, all willing to serve where the need was greatest. They were asked for preferences of conference, and with one exception every man was sent to his first choice. One was given a second choice, and he said he really didn't mind.

The system adopted by the Church some years ago was that all ordinands would be asked to serve where the Church needed men the most, and remain for two years. At the end of that time they were entitled to return to their home conferences and be settled, or accept a call.

While the transfer committee may assume the power to transfer the young men to the conference where they are most needed, it has adopted the policy of trying as much as possible to give the men a preference. Dr. Ernest Long, new to his office as Secretary of the General Council, had this to say: "From this year's experience one can be sure that the ordinands have the right spirit, and that the system of placing them at the point of need is working well."

The 592 new candidates who have embarked on their studies for the ministry can expect that when they are ordained they will probably be able to serve in the general area of the Church they prefer. And the 162 men who have just volunteered to study for the ministry may expect in six or seven years' time that their wishes, too, will be granted.

This assumes that in every graduating class there will be a number of young men with an adventurous spirit who desire to serve in the west or north. For some of the older conferences in Canada are still producing a few more than they need, and the western provinces are still falling short in the production of ministers.

This year 22 men were transferred to other than their own conferences; 12 went to western Canada.

SCOUTS AND THE CHURCH

THERE seems to be a feeling in some congregations that the United Church does not sufficiently encourage the Boy Scout work. Actually the United Church is the biggest Protestant sponsor of Boy Scouts in Canada with 544 groups enrolled, and scores of other troops and packs functioning, but not formally enrolled with headquarters.

The recent Jamboree at Niagara-on-the-Lake highlighted this. There were 11,000 boys from 68 countries camped there for ten days. There was a strong religious emphasis in their programme, and the United Church had a great number of its ministers serving as chaplains.

Forty million boys have passed through the Boy Scout movement on their way to maturity, and six million are Scouts now. The graduates in great numbers attend our Churches and are still faithful to their boyhood vows of doing their duty to God and the Queen, obeying the Scout law, and helping others at all times.

These men are potential boys' workers in our Churches. And many Churches have proven that you can have an effective Christ-centred Boy Scout programme in the Church, if it is kept where it ought to be under the guidance of the session. It is a big world-wide movement and stirs the boyish imagination. While many denominational programmes have to be organized, pushed, sold, and have not got such a potential leadership, the Scouts go rolling along.

It is very easy to give them a polite nod, let them use the Church basement, and do nothing else for them. And it seems popular to set up a rival programme which too often toddles along, while all the little boys of the Church go off to Scouts at the school or hall, where the groups may be very secular. If handled well, it is a movement which may be used for significant Christian boys' work, and Scout Headquarters (we have found over many years) is most anxious to help.

OBSERVER
OCTOBER 1, 1955

THANKSGIVING, 1955

AUTUMN has come and finds Canada in the tight grip of prosperity. The spring floods which worried the West ceded from the prairies and the elevators ow are ready for another battle of ie bulge. Weeks of unprecedented heat Ontario gave the prophets of gloom oom to gloat, but when the short straw as threshed the bushels of grain rolled ut as usual. The small fruits loaded the arkets, and the Churches had plenty of aterials to make-up for harvest home.

Capricious nature did play her tricks, nd men sought to frustrate her. The urricane Hazel fund was oversubscribed, nd optimistic trailer-dwellers are back to ie river flats sure it won't happen again. ircraft took to the clouds in a fantastic tempt to outdo even the rain-makers, and irred up the atmosphere to keep the osts away from the already blighted obacco fields.

There might be wars and rumours of ars elsewhere; but marathon swimming ominated the headlines for weeks, and ay-fever victims, sorry about the tobacco nd dahlia growers, hoped that Thanksiving would see frost on the pumpkin so iat the ragweed pollen would be grounded, nd maybe all the would-be-crossers of ike would give up and let the newspapers ave a chance at something else.

The third quarter has emerged as the reatest period in our national history. The ross national product is headed for a otal even beyond Finance Minister Walter Harris's seemingly fantastic estimates when e cut income taxes last spring.

The real estate developers are putting p curving row on row of picture-window anch houses in suburbia, and charging 18,000 or so for modest homes "for the working-man." The bigger jobs with the two-car garages in the $25,000 to $30,000 bracket seem to be easier to sell.

The great cities are growing too fast in 1955. Canadians have two great problems, traffic and parking. The traffic jams at 8 a.m. and 5 p.m. are packed with shiny new cars carrying one passenger only. Lincolns were talking of making war on Cadillac, and Canada has never seen so many expensive cars before.

In the barber shops they are talking of making fortunes out of Uranium stocks, but conservative people who say less have been selling their solid sugar, biscuit, and other industrials for a three or four hundred per cent. appreciation during the past three years or so.

The Church Almost Gripped

The Church was almost caught in prosperity's grip; not quite but almost. Wells Organization with a new concept of "the need of the giver to give" is raising the standards across the country and helping hundreds of congregations to realize their dreams of new buildings. In Applewood Acres, a typical West Toronto suburb, hundreds of homes now fill the fields which four years ago grew grass and orchards. Three years ago a Sunday School was started. Two years ago a Church was organized. One year ago they called a minister. Six months ago they raised $185,000. In another year they will have a beautiful new contemporary Church, a big mortgage, and a thriving optimistic people, comprised of many different denominations, at home in the United Church.

Over half a million children are back in the Sunday Schools. The parents' biggest worry is that they may get knocked down by a Buick. 1960 will see the Universities jammed with wartime babies, and this autumn not many Canadians who want to do so are prevented from attending University because of lack of funds. Scholarships, bursaries, and better still, summer jobs get them by. Grade XIII and lack of application weeds them out, not social or economic standing.

Are We Showing Thankfulness?

But while the Church locally is prospering wherever the leadership is good, many Churches have no minister, and headquarters see a shortage of funds for new work. Home Missions have about the same sums to allocate they had in the late 20's. The nation is self-centred. The only people whose jobs are really in danger are the foreign correspondents and the analysts of international news. It's a new kind of isolationism, maybe harder, more selfish than ever before.

"We prayed for peace, and we worked for prosperity, and we have them both; Let's enjoy them for a while" seems to be the attitude. And while the nation wants to sit and let the rest of the world go by, many congregations will say thanks on October 9th and will fail to "show forth their thanksgiving," in deeds and charity, and obeying Matthew 28: 19.

It is possible that Canadians are the richest and most fortunate people in the world. The United Church stands among the most blessed by God of all people. Peace, prosperity and temporary security are here. Whether we are more thankful, better, more faithful to God from whom all blessings flow is a question not many would dare to answer. ●

THE VIGOUR OF SASKATCHEWAN

Crop failure, declining population, ministerial shortage, scattered churches, mission grants for 65 student fields . . . we've heard about it all. But that is not Saskatchewan . . . which emerges this Jubilee year, with a vital and faithful church . . . religiously at the fore-front of the nation.

By A. C. FORREST

WE'VE swatted huge mosquitoes on the Waterhen, crossed the Beaver on a ferry in a flood, ridden all day over the prairies in a dust storm, and seen the Russian thistles rolling down the main streets of Saskatoon in a summer when nothing else grew.

We've ridden horseback thirty miles to hold a service for four people, spent a hot Sunday afternoon pushing a bicycle through the sands of a great jack-pine covered forest reserve, and arrived at a log cabin for a service, to discover that the stork had preceded us and made the household and neighbours forget the Sabbath, the service and the student.

We've fought the fleas and sandflies, slept in the woods, on a homesteader's cabin floor, and lived with people on relief to whom our board money was an income. And late at night we've come home from a long day's visiting on foot, and had to haul up our drink of water from a deep well, with a clumsy creaky windlass, before we went to bed in the granary among the mice. We've been stuck in gumbo, too.

And sometimes we have felt that you could have Saskatchewan.

But we have crossed the prairies in the good years, when the fat cattle stood up to their bellies in the grass in the sloughs, and watched the poplars grow to hide the lonely farm buildings, and seen the new machinery glinting in the sun, at the edge of great fields of wheat. We have seen the irrigation ditches of the south slashed like ugly scars across the plains, and we have seen it, too, when the vast acres were all beneath the floods. We have whistled through the flat towns and villages in the night, and looked without envy at the lonely frame churches witnessing to God where the dirt roads meet and pass each other, and go straight on.

And we have spent a Sunday afternoon in Stanley Park and watched the prairie emigrants gather for the community picnics, and wondered if anyone had been left in Saskatchewan.

And once, recently, we said, or at least we thought, it didn't matter much if the sleek new *Canadian* left Manitoba at night and reached Alberta before morning. What had one missed in the dark!

At the Top

But since then we have spent a week in Regina, we have driven over some of the highways, been up the Qu'Appelle, listened to Premier Tommy Douglas speak,

C.N.R. Photo

Regina and plains beyond.

and attended Conference. We have lobbied with the men, eaten meals in several new churches, and above all, we have heard the Conference sing.

We take it all back. We admitted it privately. We have attended half a dozen Conferences, some of them many times. Some are pretty dull. We liked all of the Western ones, but Saskatchewan we put at the top. (We haven't yet been to the Maritime Conference.)

What has Saskatchewan got that other Conferences and provinces haven't got?

We had heard that they had been struggling against a shortage of ministers for many years. That they didn't produce enough ministers. That their population was declining, by 100,000 since 1929. We even wondered what would happen when a Socialist government with a Baptist minister as Premier took over the public affairs.

This is what Saskatchewan has got.

First, something indefinable, which is of the spirit. It cannot be described but it is felt when a church full of delegates sings "Guide Me, O Thou Great Jehovah," to Cwm Rhondda. It may have come out of the faith and experience of men who remained at their posts during drought and depression, when other men left. For the United Church men who stuck it out outnumbered all other ministers three to one. It comes out of the courage and character of young men who when they were ordained in the East, said, "Send us West." And in young wives who take the services when their husbands are ill. It is part of the indefinable something called real fellowship, when men who have carried on some times in lonely places without the companionship of other full-time workers, come together to pray and sing, and confer and worship—and have a good time.

C.N.R. Photo

Prairie Farm.

It is a little unfortunate really that so many students who later become United Church ministers get their only impressions of Saskatchewan from a quick journey across the plains and a summer on some remote mission field. The impression is far from adequate. We were happy to see that some of the student ministers from other Conferences were able to get in to Conference for a day or so. It might be well worth the effort on the part of the Conference to encourage as many as possible of their 65 students to attend. Student ministers have a way of getting about at little cost; we are certain that they would never again feel indifferent to the opportunities of western Canada, if they could sit through a good hymn-sing with the Saskatchewan Conference delegates.

Saskatchewan is predominantly United Church, with 247,000 adherents and members, according to the census. There are 95,000 Anglicans, and only 33,000 Presbyterians. There are 108,000 of the Greek Orthodox and Greek and Ukrainian Catholic faiths, and a high proportion of Pentecostals—8,000.

Proportionately Saskatchewan has a very high Lutheran population, with 91,000 adherents. This is a product of migration from the central Western states, with large numbers of Danish and Swedish people.

Newer Groups Active

One would think that the newer evangelistic groups were very strong and active in Saskatchewan. Actually they are active. Regina, for example, has a large Bible School operated by the Christian Missionary Alliance, and yet only 1,112 claimed allegiance to this group, when the census was taken. The Alliance draws great numbers of adherents and students from the older Churches, and some United Church people complain that their workers move into United Churches in the winter and provide leadership while the students are at college, and try to take possession before they return.

The numbers of students who leave farm homes to attend the Bible Schools has been one of the symptoms of need of such institutions as the Prairie Christian Training Centre and Naramata.

Despite the shortage of ministers, and the necessity of manning so many pastoral charges with student ministers for only five months of the year, Saskatchewan United Churches have maintained better pastoral oversight than the rest of Canada.

Statistics indicate, for example, that the Church has a record of 200,000 adherents; the census indicates there are 247,000 people who say the United Church is the one they prefer. Their records show they know where four out of five of their people are; the national average shows that the Churches have kept track of about three out of four.

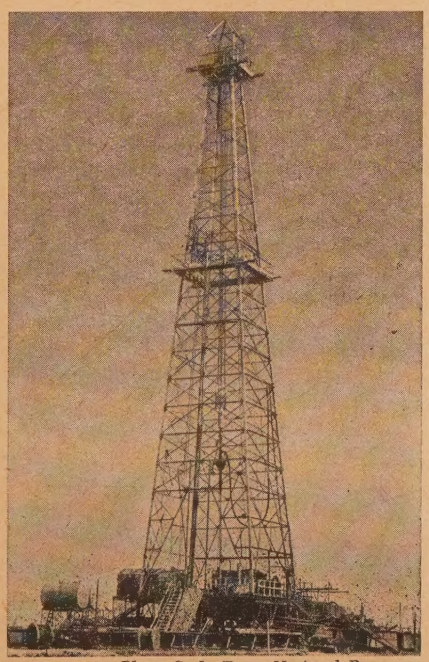

Photo Sask. Dept. National Resources

New Wealth for Saskatchewan.

Nationally, one-fourth of our adherents are members of the Church; in Saskatchewan almost one-third have joined.

Another symptom is apparent in Saskatoon. When University closes down and the young people head back to their farm homes for the summer, some Saskatoon Churches suddenly find themselves short of teachers; they rely on young people from rural areas where they have no full-time minister, so they have to get in and get to work themselves.

Saskatchewan is, of course, the most rural of the Conferences, with over sixty per cent. of United Church people being classed as rural by the census-taker.

The Saskatchewan people are substantially below the national average in giving to the Missionary and Maintenance funds of the Church. This is a reflection more on the numbers of small churches with scattered membership, than it is on their generosity. There are only 75 members per preaching point in Saskatchewan. Hamilton has 230. Last year the national average based on membership was about $4.20. The Saskatchewan people gave about $3.25 per member. But the rate of giving has increased greatly in the past ten years.

Saskatchewan has long been thought of as a Home Mission province, and it is true that the scattered population and long distances to travel make it difficult for congregations to become completely self-supporting. However, five other provinces receive larger grants for salary and travel. Through the years, good leadership has produced pride in self-support, and only $24,000 was granted in the Conference for salaries and travel by the Board of Home Missions, plus some help to the summer students on the sixty-five fields.

Buildings Are Going Up

We have seen it ourselves, and we have it from the Moderator, that no city in Canada did the job Regina has done in church extension. Churches like Knox-Metropolitan, with a quarter of a million extension planned for its own building, under the leadership of the Rev. Harry Mutchmor, raised about $90,000 to help new Churches get started. Westminster did a similar job. And out in the flourishing suburbs of the beautiful prairie city (where some say God did so little and man has done so much) fine new churches are going up, buildings of style and dignity and

Photos used on these pages are from "This Is Saskatchewan" by Robert Moon (Ryerson).

Speaking of

WILLS

—AN EMINENT DIVINE HAS SAID:

"It is a poor Will that has not the name of the Lord among the heirs."

If you believe Christ's Church is the divine instrument for redeeming mankind and for creating a better world;

If you have reason to be grateful for its fellowship, comfort and inspiration;

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adequate room and facilities to the glory of God and the credit of the United Church.

For Regina is a fine city, and its public buildings, whatever more conservative Canadians may think of Saskatchewan's political experiment, are a credit to the founders of the province and the rest of the nation.

And Saskatoon is a lovely city, too, with some natural advantages over Regina. Recently it has erected and equipped a magnificent new ten million dollar University Hospital, for the care of the ill and the training of nurses. Nearby is the fine University, and associated with it is St. Andrew's College. No college could have a better relationship to Conference; and few turn out as well-trained and educated men.

At Conference every Professor is present and active; this college is at the heart of Saskatchewan's ministry. Top students find it possible to labour on their fields and labour in their colleges, do good work at both, and be graduated with distinction. And professors, all scholarly, and several well-trained in the Church and pastorate, too, are dedicated to producing ministers of the Word and Sacrament to serve the Church.

At the recent sessions of the Conference a spontaneous resolution was passed expressing appreciation of the college and its staff. "Gee, here they actually like the college," one ordinand from afar whispered to a friend.

"For one thing, there isn't a room at the college that some of us haven't slept in," Conference President Frank Myers explains. And a not too respectful friend jibes, "That goes for the lecture rooms, too." Last autumn the Conference received fifteen fine new candidates for the ministry. And each year a number of young ministers will slip away to an Eastern or American college to do some post-graduate work. This is hard on the limited supply of ministers, but it means that Saskatchewan has a lot of well-educated and sound-thinking preachers.

Union Was Their Idea

You sense a tremendous loyalty to the great ideals of Church Union in Saskatchewan. Here the movement was born and cradled through the years. Most of Saskatchewan knew union before 1925. In a real sense Church Union was their idea, and the life of the Church has been enriched by men who came from other streams of tradition than the usual three, because they sensed that disunity on the widespread prairies was so obviously a sin.

But certain old ways have been going in Saskatchewan farms and villages. Family worship, once so general, has almost disappeared; the little community church is not quite the centre of community life; teachers in Sunday School don't quite know their Bibles as once they did. The rural scene has been impoverished in its leadership.

C.N.R. Photo

Saskatoon.

That is one reason why there is the vigorous support of the Prairie Christian Training Centre. But even here there are more coming from town and city to study for a winter than from the strictly rural communities.

The religious life of Saskatchewan will always be tempered a little by weather and economy: the coming of the frost too late or too early; the rains in deluge or withheld; the hail so quick to come and ruin; grasshopper, blight and depressed prices, coming and going. And farmers' incomes are so often uncertain. And although the great oil wells and a rapidly industrializing economy are having their effect, the Saskatchewan man still looks to the heavens for the answers to his hopes and fears. And the men who till the fields with their great machines, and harvest with methods more modern than the combine, cannot forget that it is God who gives and takes away.

You cannot find your answers to the religion of Saskatchewan in the statistics of Church life. What is good and thrilling there is the spirit which gave rise to union, maintained the faith through bitter years, and expressed thanks in the times of prosperity. ●

* * * * *

"The First Canadians" is the Mission Study Theme for teen-agers in Baptist, Disciples, Presbyterian and United Churches for the 1955-6 season. The Study Outline has been written by Miss Iris Daly, Girls' Work Secretary, Ontario Council of Christian Education.

Collapsing for Christ

By JANNA TIBBS*

New Housing Areas Challenge Scottish Church

"IF you go to that Church, you will collapse and be carried out." That Church was Laighstonehall, Hamilton, but really it was only a food-office. For the first month of its existence, services were so crowded that at least four people collapsed every Sunday, and many families were turned sorrowfully away.

This is typical of the Church in new housing areas all over Scotland. Congregations have worshipped in places like a barn, Nissen-hut, shops, schools, and sometimes, as in the case of Lydia of old, in the very homes of the people.

Today, thanks to the Church Extension Committee of the Church of Scotland, a modern Church stands in Laighstonehall, and the congregation worships under a silver Celtic cross. At its four tips are wings, symbolizing the overshadowing protection of God's love, and in its centre the Lamb of God, bearing the banner of victory.

The victorious Christ is a fitting symbol for a Church Extension charge. Long before the arrival of Dr. Billy Graham in Scotland, these new areas produced wonderful results. Communicants' classes sometimes numbered 150, and last year in the new Church at Linnvale, Clydebank, 226 people joined the Church by profession of faith at one season. Adult baptisms are numerous. Parents and children, yes even grandparents and grandchildren, together in the one class learned the meaning of the faith. In St. Andrew's, Motherwell, 86 adults were baptized in a Communicants' class, numbering 153. In the middle of an evening service, last winter, the minister announced, "All change, please! All those sitting stand, and all those standing sit!" This incident occurred in their new Church.

The parochial system, so peculiarly Presbyterian, works very well in these areas. Every means of evangelism is employed, door-to-door visitation, leaflet campaigns, lantern lectures, talkie films, kitchen-meetings with amazing success.

At a recent Home Board meeting, Northfield Church, Aberdeen, applied for an assistant minister. Why? Because there were approximately 1,300 children, under 12 years of age, in its Sunday School.

The housing programme for Scotland means 40,000 new homes per year. Since 1948, 73 major building projects have been completed by the National Church Extension Committee, while 20 are at present under way. The success of this enterprise in recent years was largely due to the inspired leadership of Professor J. G. Riddell of Glasgow University.

St. Ninian's Church, Cummock, holds services in an office. Attendances are such that the minister cannot enter by the door. He must either fly through the window or enter by the coal-door. He chooses the coal-door! Fortunately, the dedication of his new Church on June 24th will solve his problem.

Rapid Face Altering

The face of Scotland is altering so rapidly that Scots here, far less Canadians, find it scarcely recognizable. Drumchapel, once a tiny village near Glasgow, is now a township. The Rev. John Clark began his ministry there in February of this year, without congregation or church. On his first Sunday he went for a walk. Finding a few children lighting a fire on some waste ground, he soon told them stories of Jesus, and when he left them with the promise of a Sunday School next Sunday, they ran off shouting, "Mummy, here's a minister. A *real* minister!" The only place for worship was a Roman Catholic school, but there over 450 scholars were gathered. At the Dedication Service on June 3rd, a Junior Choir of over 100 led the praise from an adjoining marquee. There was no room for them in the new hall.

Photo by Bon Accord

Queen Mother Elizabeth plants a tree at the site of the new Northfield Church, Aberdeen, Scotland.

Services are often held in the open-air, when church buildings are inadequate. Last Sunday at Barlanark, the Rev. W. P. McNaughton found it necessary to baptize ten babies outside the temporary hall during the second morning service. Two morning services are often essential in Church Extension charges to cope with the worshippers.

From Inverness in the North to Hawick in the South new churches have been built. These new buildings are usually of brick, but the new spirit is of God.

Fervently we hope that, when Canadians return to the Old Country, they will visit the new churches and the new areas, where the people are. We hope, too, that the General Assembly's appeal for a million pounds for Church Extension will soon be realized, so that overseas visitors will find Scotland *not* collapsing for Christ, but still building for Him. ●

National Church Extension Photo

Linnvale, Clydebank hall and church nearing completion.

**Mrs. Janna Tibbs is the wife of the organizer for National Church Extension in the Church of Scotland.*

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How often we sigh for books that will be of interest to younger and older children. Here is a selection from which to choose.

On Bible Themes

Reviewed by Helen Wilson.

Mora of Old Babylon

By Elizabeth P. Witheridge. (Nashville, Tenn.: Abingdon Press.) $1.50.

Children's Prayer-time

By Donald O. Soper. (Toronto: The Ryerson Press.) $1.00.

Bible characters and biblical history come to life in this simple story of a Jewish family who prepare to return to Judah after years of captivity in Babylon. The descriptions of the homes, the customs, the dress, and the simple plot make the Bible more real to children, who have difficulty in believing that such people actually existed. The young child 8-10 would enjoy it. A good book for a Sunday School library.

* * * *

If you are looking for something inspirational for children, you will have a real "find" in this little book of only eighty pages. Each prayer is very simple and is preceded by a short discussion on such interesting subjects as cricket, holidays, animals. Children would thoroughly enjoy reading the book themselves, ministers could use it in talks to children, and mothers would welcome it—most worthwhile and inspirational.

Adventure

Wagons West

By John Craig. (Toronto: J. M. Dent & Sons, Ltd.) $2.25.

Reviewed by Helen Wilson.

A journey by conestoga wagon, across the western wilderness via the Oregon trail, is graphically told in this short book of only 128 pages. The hero, Dick Brandon, a lad of fourteen, describes an exciting buffalo stampede, an attack by the savage Blackfeet, an encounter with a rattesnake, and a dangerous crossing of the treacherous Snake river. Such adventures would surely satisfy the youngster who craves action and excitement.

Roy Sato

By Vanya Oakes. (Toronto: Copp Clark Co., Ltd.) $3.25.

This is a good story, with plenty of adventure, about a little Japanese boy who lives in America but is ashamed of the old Japanese customs for he knows they are not accepted by all the neighbours. However, it is through his knowledge of jujitsu and his father's brilliance as a scientist that he overcomes his feeling of inferiority and finally becomes a favourite among his friends. A very interesting book for boys and girls 10-12 years of age.

The Missouri Traveler

By John Burress. (Toronto: The Copp Clark Co., Ltd.) $4.00.

Reviewed by Jesse H. Arnup.

A somewhat improbable tale, but brightly written, with just enough of the air of reality to maintain the reader's interest throughout. It has to do with life in a small Missouri town and the impact upon it of an overgrown boy who has run away from an orphanage and tries to conceal his identity under an assumed name. It is a clean story: there isn't a rough word or a suggestive incident in the whole book. Recommended for boys or for light reading for adults.

The Heir of Craigs

By Charles Vipont. (Toronto: Oxford University Press.) $2.25.

A rider on a weary horse, unwarily approaching a quicksand along the coast of Scotland, stooped over to pat his horse's neck and give him an encouraging word. Thereby he won the heart of a small boy secretly looking on, who warned him of his danger and almost certainly saved his life. On this incident the story turns. It is a tale of intrigue and violence, from the days of William III, many of whose subjects gave their loyalty to "the King over the water." After several narrow escapes, the boy and his hero sail for America, are shipwrecked, captured by Indians, and generally have a rough time. An interesting and altogether wholesome tale.

Wildlife Friends

By Hugh M. Halliday. (Toronto, Ont: Thomas Allen Ltd.) $1.25.

Most unusual experiences and fine friendships with birds and animals are described in this interesting book by Mr. Halliday, the noted Canadian naturalist. Bluebirds, cranes, groundhogs, skunks, and even bears can become the friends of man, providing man is patient, kind, and willing to be friendly. There are twelve of these stories, full of human interest, and arousing one's desire to make the acquaintance of these amusing and interesting woodland friends. It is regrettable, however, that the binding is so poor.

Devotions By PETER GORDON WHITE

Read 1 Corinthians 12

FOR the mathematician, thirteen is always preceded by twelve. Would it were so for Paul's letter to the sin-racked Christian community at Corinth.

For every person who has read or heard the deservedly popular "First Corinthians Thirteen" how many, do you suppose, have read or heard First Corinthians Twelve? The army with Thirteen as its standard becomes but a regiment with Twelve on its banner. And of the smaller number, how many, should we venture, have read all of Paul's letter, or even the chapters leading up to the beloved love-poem of chapter thirteen.

The hard fact is that a lot of pink-velvet notions about what is implied by Christian love would be wonderfully shaken-up by a reading of the "unknown" parts of the apostle's straight answer to a very questionable situation. Chapter thirteen, when removed from the main body of the text with surgical neatness, retains much of its unquestioned poetic beauty and literary value. But see it as a part of the whole, pulsating with emotional power in a letter that fairly throbs with religious conviction and concreteness—you'll discover a new kind of love!

Paul was making Christian love his ultimate prescription for some of the worst of moral ills. Things were so bad Paul decided nothing less than love would do. So he wrote about it, but so forcefully, so persuasively, that his description of love becomes separated in our minds from the human evils that only love can overcome.

The situation in Corinth—the Church situation—reflected the bad environment that had been and continued to be the moral climate of the Christian converts. "It has been reported to me by Chloe's people that there is quarreling among you," says Paul. In addition to these word of mouth reports there was disturbing correspondence from warring factions within the Church at Corinth.

Partisanship, jealousies, conceits, plus the grosser sins of gluttony, drunkenness, and sexual immorality, were clawing asunder the fellowship.

Paul's disappointment was great, but it was not bitter; his anger was fiery fierce, but it was not overwhelming. Both emotions gave way before two stranger character traits, Paul's honesty and love. His honesty is evidenced in his unflinching catalogue of sins and sinners. "And such were some of you." His love for the sinner is apparent in every line he writes, and poignantly plain when he says, "I do not write this to make you ashamed, but to admonish you as my beloved children. . . For I became your father in Christ Jesus through the gospel."

Patiently and painstakingly Paul works his way point by point through the disorders in the Corinthian Church. An instance: the celebration of the Lord's supper had degenerated to a brawling disgrace. Paul reminds his wayward friends of the meaning of the sacrament, a proclamation of the Lord's sacrificial death and a declaration of hope in his resurrection return. Throughout all Christendom, wherever Christians gather about the Lord's table, the strong, simple words Paul wrote to the Corinthians are repeated gratefully and reverently:

The Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." In the same manner also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."

Pride, "by which sin the angels fell," was breeding hatred and jealousy in the Corinthian Church. Conceit for oneself, scorn for others, marred the service of preachers, teachers, helpers, administrators. Paul penetrates the inner core of these festerings in chapter twelve. Who gives every good gift, he asks, every skill, every ability? "There are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord."

The striking analogy of human anatomy serves Paul as illustration of his point that all service is worthy before God, by whose ordaining the parts serve the whole. Should the foot complain that it is not a hand? Should ear envy eye? Should any member say to another, I have no need of you?

Yes, and yes but. The fact remains that each of us is desirous of the higher gifts, and prone to envy. Isn't that just the way of it?

Paul replies, "I will show you a still more excellent way."

This is the introductory sentence to Paul's magnificent Hymn of the Supremacy of Love, chapter thirteen. To the troubled, tortured God-seekers of Corinth one touchstone is offered for every human motive, every act of service: Is there love in it? "If I have all . . . but have not love, I am nothing." Without love, no service is worthy. With love, all service is saintly. Love is the strongest, *realest*, most durable certitude in this very uncertain world.

October Days

THE God who made October days in this north land of ours must be a Being to whom beauty and colour and freshness are an infinite joy and delight. We can never doubt that, if we journey through these days with our eyes open at all. If He had given us only a little of these things we might have been sceptical, but now that He has heaped them up before us, and made all the world run riot with them, we must believe that He is One to whom such things are the very breath of life. It ought to be easy for us to believe in the goodness of God, and in the possible goodness of everything which He has made, today when the golden October sunshine is over all the earth, and the breezes that stir seem as if they had passed over a garden which He alone had planted. And if we could only see today, in all its matchless glory and beauty, as an expression of His thought, and an indication of the trend of His purposing, it ought to be a great deal easier for us than it often has been to rejoice and be glad in Him and to call everything good which He has made. And if we could feel that way about it, would we not add another touch of golden glory to the world upon which we look at this moment? Today in itself is wonderful, but today as a thought of God is more wonderful still.

* * * *

THE GLORY OF THE LORD is surely what these wondrous autumn days are revealing unto us! Trees are fascinating, beautiful things at any time, but how much more so are they when the early frosts have touched them into scarlet and flame and gold! What one sees today as he looks out over this fair northern land of ours is beauty in its very essence and fulness—a thing not to be quite imagined by one who has never seen it before. It ought to be very hard for any man to be pagan today; surely the dullest and most sensual of us must take off his hat and walk softly as in the very presence of God. Bliss Carman speaks of the call of October to the gypsy blood that is in us, and many of us acknowledge that strange thrill and stir that comes to us; but surely there is a call to something else as well, a call to come with bowed hearts as to some altar of God, upon which we would lay our offering of praise and gratitude that He has filled the earth with such rare beauty and charm, and then given us the eyes and the heart to see it all. It ought to be easy to understand today that life was not meant merely for sordid things, that beauty and joy and richness were all a part of the great divine plan and scheme of things; it ought to be easy today to rejoice and be glad in the glory of the Lord, a glory that is quite past all our imitating but not, thank God, beyond our powers of appreciation and enjoyment.—*W. B. Creighton.*

BAPTISM

Doctrine: The Basis of Union

Article XVI. "Baptism with water into the name of the Father and of the Son and of the Holy Spirit is the sacrament by which are signified and sealed our union to Christ and participation in the blessings of the new covenant. The proper subjects of baptism are believers, and infants presented by their parents or guardians in the Christian faith. In the latter case the parents or guardians should train up their children in the nurture and admonition of the Lord and should expect that their children will, by the operation of the Holy Spirit, receive the benefits which the sacrament is designed and fitted to convey. The Church is under the most solemn obligation to provide for their Christian instruction."

A Statement of Faith

Article X. "We believe that the Sacraments of Baptism and the Lord's Supper are effectual means through which, by common things and simple acts, the saving love of God is exhibited and communicated to His people, who receive them in faith.

"We believe that in Baptism men are made members of the Christian society. Washing with water in the name of the Father, the Son, and the Holy Spirit signifies God's cleansing from sin and an initial participation in the gifts and graces of the new life. The children of believing parents are baptized and nurtured in the family of God so that they may in due time take upon themselves the yoke of Christ."

Catechism

Question 34. *"What is Baptism?"*

"Baptism is a Sacrament in which, by the cleansing with water in the name of the Father, the Son, and the Holy Spirit, we are received into the Church of Christ, and are engaged to be wholly and always His."

Question 35. *"Why are the children of believing parents baptized in infancy?"*

"The children of believing parents are baptized in infancy because they are born within the fellowship of the Church and Christ claims them for His own."

Question 36. *"What is required after children are baptized?"*

"When children are baptized, Christ entrusts them to their parents and the Church to be so cared for and instructed that when they grow up they will make public profession of their faith in Him as their Saviour and Lord."

Question 37. *"What follows when those baptized in infancy profess their faith in Christ?"*

"When those baptized in infancy profess their faith in Christ, God confirms and equips them as soldiers of the Cross, and the Church receives them into full communion with all its rights and duties."

Question 38. *"What is required of those who come in adult years to be baptized?"*

"Before those who come in adult years are baptized, they must turn away from what Christ forbids, commit themselves wholly to Him, and promise to do what He commands; at their baptism God confirms them as soldiers of the Cross, and the Church receives them into full communion with all its rights and duties."

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They Did Things at Davos

The Meeting of the Central Committee of the World Council of Churches

THE World Council of Churches' Central Committee meeting at Davos, Switzerland, in August approved the new building, for which the Churches will be asked to raise $300,000 by the tenth anniversary of the World Council of Churches, August, 1958.

High priority—as approved by Evanston—is to be given to a World Council concern (The common Christian responsibility towards areas of rapid social change). "Two-thirds of the peoples of the world are involved in a struggle for better economic conditions and for new foundations of society conducive to human dignity. Their problems and difficulties must be seen as world problems, and Christians must show that they are concerned about man and his needs wherever he lives."

This was the basis of the report of the Department of Church and Society. The focal point of the proposed study will be the idea of "responsible emancipation." It will be studied with reference to "responsible citizenship"; "Village and rural life"; "problems of urbanization" and "the impact of foreign enterprise and international assistance."

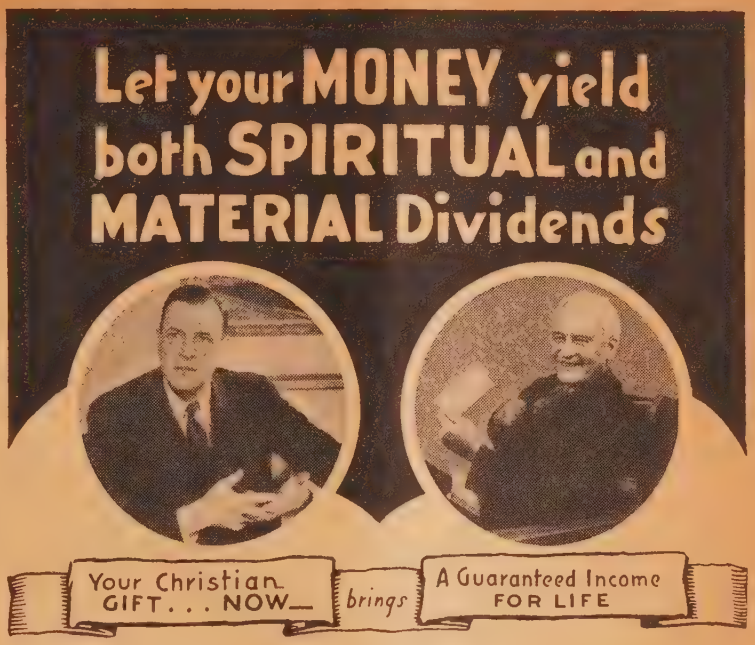
The project, to be done by regional commissions, will extend over a three-year period and will help indigenous Churches of Africa, Asia and Latin America to make a concerted study of the new social issues arising in their areas.

Division of Studies

The Division of Studies is one of three main divisions of the Council's work. (The other two are "Ecumenical Action" and "Interchurch Aid and Service to Refugees.") Within the first division are the Departments of Faith and Order, Church and Society, Evangelism and Missionary studies.

In its report to the Central Committee this Division presented specific plans for a series of ecumenical studies to be undertaken jointly by the World Council and the International Missionary Council concerning the "life and growth of the younger Churches." The first study in the series to be carried out in 1956 will deal with the Church in Uganda. Already in progress is a study of the Church in China and an ecumenical study of training for the ministry in Africa, this being carried on through the Dept. of Mission Studies.

In co-operation between the Departments of Missions and Church and Society, study will be undertaken on Christianity and the non-Christian religions. Groundwork was laid for this in a consultative group which studied the question prior to the Davos meeting.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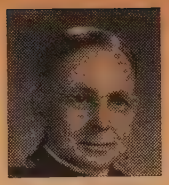
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• Something Must Be Done • Not What They Seem

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By J. A. DAVIDSON

THERE is growing evidence that some of our ministers are not taking as seriously as they might many of the Special Sundays which have been proclaimed by various authorities. This carelessness, this neglect, this rebelliousness, is a symptom of an unwholesome individualism among ministers, and something must be done about it. We will have to protect ourselves against the deviationists in our midst.

For example, I know of one minister in Newfoundland who has failed to observe Rural Life Sunday three years running. (He thinks that the fact that all his people are fishermen excuses him.) He has also been lukewarm over Boy Scout Sunday. One of our prominent princes of the pulpit last year ignored Father's Day, World Temperance Sunday, Brotherhood Sunday, Empire Youth Sunday, Adult Education Sunday, and Anti-TB Sunday. A prairie minister, well known to me, boasts, yes boasts, that he failed to observe Mental Health Sunday, both Battle-of-the-Atlantic Sunday and Battle-of-Britain Sunday, United Nations Sunday, W.M.S. Sunday, and Theological Colleges Sunday. On all these Sundays he claims, smugly, that he merely preached the Gospel. (However, in his favour it must be noted that he did observe Rally Day, World Missions Sunday, Quinquagesima, Every-Member-Canvass Sunday, and Universal Bible Sunday; and although he did not have a special service for the local curling club he did have one for the local lodge of the Imperial Order of Caribou, and he did have the C.G.I.T. in to light candles at an evening service.)

The authorities have been most helpful with respect to Special Sundays. It is now possible for the minister to preach a Special Sermon (themes suggested, outlines provided) and/or take up a Special Offering (envelopes provided free of charge) on most Sundays of the year. He may have to fall back on his own resources for about eight or ten Sundays—but on some of those Sundays he can have in the field secretaries of worthy organizations to make Special Appeals. With a little initiative he can make every Sunday Special for something.

Of special interest here is the matter of double-headers and triple-headers. This requires more attention from the authorities than they have been giving it, but I understand that a special committee is to be appointed to straighten the matter out. For example, not so many years ago Thanksgiving Sunday, World Communion Sunday, and Kindness-to-Animals Sunday all fell on the same day. But headquarters failed to send out a Special Order of Service in which justice was done to all three Special Themes. This is a worthy challenge to the liturgy makers, and let us hope that in the future we will receive suitable materials for the double- and triple-headers.

I find, on referring to my desk calendar, that I have a Sunday coming up in February which seems to be not Special for anything yet. If no one claims it in the meantime, I am going to declare it Special Sundays Special Sunday. And I plan to be really hard on the deviationists in my sermon.

• The Lard of Insincerity

By ROMAN COLLAR

VERILY, I had a surprise this day.

My wife had bought bacon. It was beautifully wrapped in red-striped cellophane, with the firm's name in a deep-red band, and even a red rubber around it. The meat below looked luscious, and, mouth-watering. I swiftly opened the package. The first rasher was quite lean, and expertly covered the rest. I examined the others and found almost nothing but lard, save the thin edges of lean, in its flat, unenticing, original state. The moral seems to be—Don't buy a pig, or part thereof, in cellophane. That, or something like it.

Now, I've had experience in selling provisions, but those pre-college days are far off. I've boned Belfast hams by the dozen; sliced many rolls of Ayrshire bacon—there's a heavenly delicacy! The customers saw what they were getting, for the rolls were "faced" and put on shelves. To do a neat job of "facing"—straight up and down, no ragged edges—to attract buyers, was a skill to be developed. Then, there were no slicing machines, no cellophane. The customer saw what was being sliced by hand before her eyes. She was never hoodwinked.

But that day my wife did buy what she thought was being honestly presented. Now, I said to myself, this seems to be a parable of many who, eyes lowered, name the name of Jesus quite piously. Yes, our Lord met them in His day. They had the outward evidence of devout men of God; indeed, they offered "long" prayers, and wore "broad" phylacteries, but Jesus saw underneath the outward show the lard of insincerity.

It is not only trite but true that things are not always what they seem. Lewis Carroll quaintly warned against appearances:

"He thought he saw a rattlesnake
Addressing him in Greek;
He looked again and found it was
The middle of next week.

"He thought he saw an elephant
That practised on the fife;
He looked again, and found it was
A letter from his wife."

"Child-stuff," you say, but through his fancies he became immortal and taught the world many lessons.

There is a Church right in the heart of the city of Toronto with an imposing stone front, but with a considerably less-imposing brick back. A friend of mine used to speak of it as the Church with a Queen Anne front and a Mary Ann back. Many residences follow the same pattern today. And many lives! Henry Arms in *The Education of Henry Adams* has said: "No man means all he says, and yet few say all they mean, for words are slippery and thought is vicious."

Ten Years a'Moving

Aye, we are queer folk, folk who not frequently hide the "lard" of our grossness, our insincerity. I can do no better as a close than lift part of a prayer from *The Curtain Call* by Arthur Henry Jones. Thus he prefaced his life story:

"Great Searcher of all hearts, from Whom no secrets are hid, when I have passed, avert the fierceness of Thy lighting from that which remains of me; or let them play mercifully upon these rags, these stains, these follies. . . Let me be known to all men as I am known to Thee, every spot, every blemish of me apparent in the broad daylight — rather than be found strutting about after death in stolen glories and painted virtues."

Didn't Jesus say in another connection, "What I say unto you, I say unto all, *Watch*"?

Caistor Corners

By J. SHERIDAN BOLE

OUR Church board meetings at Caistor Corners are not short affairs. Sometimes they last for ten years, for it often takes that long to get some item moved, seconded—even that is often very difficult—passed, and put into action.

It may be the matter of installing a fixture to hold the church door open, or the addition of a Christian Education Centre to the rear of our little church. Both are important matters and would not be considered if they were not; but each may take ten years, what with the discussions, and motions to consider, and motions to lay over until the next meeting, and the appointing of committees to look further into the matter.

But at the end of ten years, whether it be the fixture for holding the door open, or the addition of the Centre at the rear of the church, when it is completed all financial obligations will also be completed. We do not like things hanging over our heads at Caistor, unless it be our roof or the new church lights. Debts to us are like the sword of Damocles, and we are always in fear that some accident or act of Providence, such as a poor year, may let it fall upon us and destroy our pride in always paying our way.

For the last ten years we have been trying to decide whether or not we must place a light in the vestibule of our church. The purpose of this light is that the ladies who "take in" the money at our annual Anniversary Turkey Dinner—which occurs once a year, not biennially — may have sufficient illumination to make the proper change for our patrons. The light hasn't been installed yet, but some year it will be, that is, if it is necessary. Then, that will be another of our many accomplishments at Caistor, and "if the minister would write it up, perhaps we could get a little notice of it inserted in THE OBSERVER."

We don't try to shove things too fast, you see! There is a sort of rhythm or planetary motion governing the way we do things. That puddle on the gravel driveway beside the church, it began three years ago. We have watched it very carefully. It should grow larger with each rain; and so it does. Give Nature time and she will make it a big puddle. Then we'll act! But we do not presume to hurry Nature.

The finest book on that virtue so greatly extolled by St. Paul, Patience, is the Minute Book of our Church board meetings. Our minister may think that at the last meeting he brought up a new idea. But no! It has been on our minds and on our book, too, for the last ten years. So he is taught patience. He bows to the slow-moving years and learns that

"For while the tired waves, vainly
breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets
making,
Comes silent, flooding in, the main."

Oh yes, at last we have that hook for holding open our church door; and now, we've also got a new door. But it was the old motion that put the hook on the new door. We know that our Church will go on because we have insurance on her continuity. ●

Playing The Game

Prudence in the Parsonage

By JEAN SHILTON

BOOKS which are of special interest to women do not roll off the presses quite as frequently as some other kinds. Perhaps that is why I made an effort to obtain and read *How To Be An Effective Church Woman* by Carolyn P. Blackwood. (Westminster Press, 1955. $2.50) Mrs. Blackwood lives in the United States and is the wife of Andrew Blackwood, minister, author and seminary professor.

It is a good book, and if it is not as good as it ought to be, it is still worth passing around among the officers of the women's church organizations. It will help church women see their work in relation to the total mission of the Church. It will help them, too, with the details of conducting meetings, introducing speakers, planning programmes, and leading in worship.

In the very first chapter she makes a strong plea for organizing all the women's work in the Church under a single society. "Nowadays in almost every denomination the typical forward-looking Church has integrated all the groups and has tried to lead all the women Church members into the united work. That should give some encouragement to the women in our own United Church who are working toward the eventual union of the W.A. and the W.M.S. Mrs. Blackwood has a few suggestions to make to federated groups.

She has a great deal to say about Church women offering friendship to new members at the Sunday service, and by visiting during the week. Her suggestions are, unfortunately, scattered throughout the book, but their total effect is to impress upon the reader that the Church visitor is a Christian worker of first importance.

There is only one chapter dealing with missionary work specifically, and this is probably because she writes of women's work as united work. That one chapter is one of the best in the book, though—a history of the early days of women's

(*Continued on page 21*)

New Books

MASTERY

By E. Stanley Jones. The art of Mastering Life. "The art of living is the least learned of all arts—we have learned the art of existing, of escaping into half-answers—but too little about the art of living. There are just two great human needs — Light on the Mystery of Life, and Life for the Mastery of Life. . . It is our greatest need, for we are more weak than wicked."—from the introduction. Dr. Jones' latest book, and one of his best books. $1.75.

OVER HIS OWN SIGNATURE

By Leslie D. Weatherhead. Autographed pictures of Jesus of Nazareth sketched by a master - artist - with-words. These "studies" grouped about the theme "Looking at Jesus." The "I am's" of the New Testament, excellent in simplicity, profound in application. Informative and challenging. 11 chapters, 158 pages. $2.00.

EVANSTON REPORT

Edited by W. A. Visser 't Hooft. We have had "interpretations," "impressions" and so on, of Evanston, but this 360-page book is The Evanston Report, the resolutions, discussions and conclusions of this world-wide Council. The churchman with a concept of the Universal Mission of the Church will thrill to and, in cases, re-live the high fellowship of Evanston 1954. $5.00.

CANDLES FOR THE DARK

By William J. May. Talks on some common problems—down-to-earth discussions—80 pages, 15 chapters. "It was my fault," "Why was I made that way?", "Unanswered Prayer" are some titles thoughtfully discussed. $1.00.

THE UNITED CHURCH PUBLISHING HOUSE

299 Queen St. West, Toronto 2-B, Canada

Book Reviews Conducted by M. MACDONALD

The Chatter Box

It is Christmas every day during the Fall months as the books come in for the Special Book Number. There are ohs! and ahs! of surprise and delight as the parcels are unwrapped, and sometimes we'd like to keep the books to read ourselves rather than send them out to the reviewers. There are two interesting books already on hand. One tells the story of the Americans and Canadians who were concerned in *The Struggle for the Border.* It is written by Bruce Hutchinson and is published by Longmans Green. The other is from the British Book Service. In *Over the Bridge,* an Essay in Autobiography, Richard Church, leading British poet, novelist and critic, writes of his first seventeen years in Battersea and Dulwich. . . *The International Lesson Annual 1956* is a new, comprehensive commentary. It looks good to us. Charles M. Layman is the Editor, and Roy L. Smith, one of many writers. He does the text treatment. Both the King James and the Revised Standard Versions of the Text are used. The publishers, The Abingdon Press, Nashville, consider this their most important undertaking since *The Interpreter's Bible.* The price is $2.95.

St. Matthew and St. Mark

By Austin Farrer. (Toronto: The Macmillan Co. of Canada Ltd.) $5.00.

Reviewed by Elias Andrews.

Those who know Dr. Farrer's approach to the Gospel of Mark will not be surprised at the contents of this new work. An attempt is made to support his position by showing that *Matthew* "adapts St. Mark's forms as well as his materials" and thus gives strength to the author's hypothesis that the gospels are not compiled or organized written or oral sources, but rather literary works written to set forth a Typology which takes the form of numerical symbolism.

In some respects Dr. Farrer's work here, as in *A Study of St. Mark,* is extremely provocative and not a little mysterious. That there is some Typology in the Gospels, and in the New Testament in general, few scholars doubt. Form Critics have rightly stressed the theological colouring of the Gospels by the Christian community. Dr. Farrer, however, has even outstripped the Form Critics when he subordinates the Gospel tradition to patterns of Typology, and stresses a numerical interpretation which makes all our eagerness to find some chronological character in the ministry of Jesus of little consequence, and all our endeavour to support the historicity of the Gospel tradition a matter of secondary concern.

Notable through this book is the admission, over and over again, that the findings are in the realm of guesswork. Two appendices are added to indicate certain retractions of the previous book on *Mark* lest these errors be allowed "to propagate unchecked." This is not surprising, since to choose a numerical Typology as the standard of interpretation, and to seek confirmation of it everywhere, is to ignore other and equally probable lines of interpretation on the same standard, and to run into embarrassing facts, as our author sometimes does. One cannot but agree with him when he says: "it is difficult in this type of investigation to know where to stop."

That this form of approach meets the problem of the Gospels we may seriously doubt. To sweep aside many of the accepted findings of Synoptic criticism and refer to certain well-known sources as "shadowy" anonymities, is not likely to commend this book to many scholars. Nor is it probable that we must discard many of our well-grounded assumptions as to the transmission of the oral tradition. To stress Typology to the point where the exegesis of the Gospels becomes exaggerated and fantastic is something less than constructive.

The Apostolic Age

By G. B. Caird. (Toronto: Thos. Nelson & Sons.) $2.50.

Reviewed by C. C. Oke.

This survey of the history and religion of the New Testament is an extremely good one. The author, who has recently been appointed to the staff of the Faculty of Divinity, McGill University, deals first with the social, religious, and philosophical Graeco-Roman background and with the Torah and parties of first century Judaism. He then goes on to describe early Christianity, its primitive preaching, its experience and the phenomena of the Spirit, ecstatic speech, prophecy, miracle, and the fellowship, and its moral teaching. He next treats of the mission to the Gentiles, the expansion that occurred, the problems, linguistic, intellectual, and moral that arose, the missionary's equipment, particularly the catechetical material that was soon put into shape. In the fourth place he gives a fine exposition and estimate of the work of Paul. That is followed by chapters on the conserving and consolidating of tradition, on the persecution that developed, and on what is being studied with new urgency today, eschatology. Two helpful appendices provide information on

ology and quotations from Tacitus, and Trajan.

s compact book is of exceptional because of Dr. Caird's fresh classical ide theological knowledge and wise ent in the raising and discussing of ems. The reviewer found him wel- y sound regarding the presence of the nic in the milieu of that age and very stive with respect to the corporate e of Christ's death and resurrection. he patterns of instruction that appear ve been used throughout the Church.

wardship Studies

Roy L. Smith. (Nashville, Tenn.: ingdon Press.) $2.75.

eviewed by F. E. Archibald.

have just been looking over a book h promises to be really something," said man sitting next to this reviewer at a ice Club luncheon recently. Asked for name of the book, the business man ed, "It's a book on Stewardship, by L. Smith."

man of nation-wide reputation as cher and columnist and author, Dr. th has given us a timely and stimulating ok, packed with solid meat, and vital out being preachy. Yes, the man at the heon was entirely right, it's "really ething."

Diary of Readings

y John Baillie. (Toronto: S. J. eginald Saunders.) $2.50.

Reviewed by M. B. Jose.

his book is a companion volume to Baillie's former book, *A Diary of nily Prayer,* which Donald Macleod, ting in the Princeton Seminary Bulletin, cribed as "the most praiseworthy book prayer and meditation that has been tten in our time." In this volume, Dr. illie has maintained the same discrimina- n and high standards. The book is nposed of writings gleaned from great ristian thinkers of the ages.

With the publication of this book, Dr. illie has, again, put all of Christendom uch in debt to him. This volume is doubtedly among the best of its kind. should be widely read and will be deeply preciated by all who peruse its pages d meditate upon its truths.

hy You Say It

By Webb B. Garrison. (Nashville, Tenn.: Abingdon Press.) $3.95.

Reviewed by A. J. Wilson.

Where did the word "roughneck" come om? What is the origin of the phrase o put a flea in one's ear"? English nguage is replete with such words and rases. We use them without a thought their original meaning. W. B. Garrison, acher of journalism and writer, has spent ars tracking down many of these, almost a thousand. "berserk," "caboose," "parlour," "pew," "half-baked," "crack-pot," and phrases like "to bawl out," "Sell like hot cakes," "blue Monday," "Take with a grain of salt," to select only a few at haphazard. Most of these have appeared in various magazines through the years. Now they are collected and published in an attractive 448 page book. They are arranged, too, under 24 different classifications, and an index records each word or phrase and makes them easily accessible to the reader. This is a good book to pick up in the odd moment. It will prove surprising sometimes, often unusual, frequently humorous, always interesting.

Done at Grand Pré

By Will R. Bird. (Toronto: The Ryerson Press.) $3.75.

Reviewed by H. D. Ranns.

Longfellow's poem "Evangeline"—founded on inaccurate information — has fooled the world of people who have read it and know nothing else of the Expulsion of the Acadians in 1755. This year, the 200th anniversary of that event, was marked throughout the Maritime Provinces in an elaborate series of celebrations from June to September.

Dr. Bird has chosen the occasion for a book that gives a factual account of the Expulsion and makes Longfellow's description of the occurrence look foolish. The idea that 200 years ago the victorious British took out their hate on sweet, simple French peasants who only wanted to cultivate their lands and live in peace themselves is found by Dr. Bird to be extremely sentimental and entirely contrary to the facts.

Nova Scotia was for many years the battleground of French and British forces.

Dr. Bird's account of the Expulsion is much different from Longfellow's. The historian's idea of the Acadians was that they were far from peaceful, that they differed among themselves, and that Grand Pré peasants aided the French and Indians in a midnight massacre of British forces quartered in their village. This was eight years before the Expulsion and was one of the factors which led the British governors to decide on the Expulsion. However, it was a drastic measure later deplored by French and British authorities.

Dr. Bird's narrative is a straightforward account. He tells the truth as he has gathered it from the records, and it will take any historian all his time to discount it. Rather rough going for the celebrations, but truth is better than legends, though legend may have more attraction.

Order books reviewed on these pages from The United Church Publishing House, 299 Queen St. W., Toronto 2B, Ontario.

Men Against Everest

By Howard Marshall. (Toronto: British Book Service.) $2.25.

God's Plan

By Canon Frederick Hood. (Toronto: Longmans, Green & Co.) 60c.

We Live By Faith

By Ruby Lornell. (The Muhlenberg Press.) $2.00.

Reviewed by Roman Collar.

Many who were thrilled by the newspaper story of Hillary and Tensing's great feat in finally conquering Mount Everest on the eve of the Coronation of Queen Elizabeth, 1953, will be glad to have the adventure recorded in permanent book form. It is well done by Mr. Marshall, a graduate of Oxford. There are many pictures to illustrate the great deed.

The chapter from which the title, *God's Plan,* is taken is extraordinarily interesting and scholarly. He teaches that the Church goes back to Abraham, that "our Lord reconstituted God's Church on Himself as foundation," still, as under the Old Covenant, a visible Church. Beginning with the Jews, "God's plan is to bestow certain gifts upon the few in order that they might benefit the many." Some things are said elsewhere about Baptism, the Lord's Supper, Ordination, Prayers to the Saints, etc., with which non-Anglicans will not fully agree, but all may learn from this volume.

We Live By Faith is advertised as a "Laymen's Guide to Christian Beliefs." There are twenty-three brief chapters. The first is "The Most Exciting Questions in the World," and the last "The Christian's Certainty." The first is an introduction, really the "why" of the book, and asks the layman—a good thing—such questions as "What are we?" "Is there a God?" "Why the Cross?" She says that "Faith means believing that something is true although it cannot be proved or disproved. We all live and die on assumptions that lie outside the realm of faith." Her comments on the Lord's Supper are interesting. I think that laymen could learn a great deal from this book.

Books Received

A Doctor's Faith Holds Fast, by Christopher Woodard. (Toronto: Clarke, Irwin & Co.) $2.50. Those who read *A Doctor Heals by Faith,* now in its fifth edition, will be interested in this sequel.

Mastery: The Art of Mastering Life, by E. Stanley Jones. (Nashville: Abingdon Press.) $1.75. A year's daily readings—somewhat long—on the above theme.

Prayers For Living — Compiled by Hazel T. Wilson. (Abingdon, also.) $1.00 regular, $2.25 leather. A pocket-size book of prayers for a month.

Man and His Needs, by John Lawson. (London: Edinburgh House Press.) 5/-. A small book on the Christian approach to social problems.

The Cross in the Old Testament, by H. Wheeler Robinson. (Toronto: Ryerson Press.) $2.10. This book contains the three popular monographs previously published under the titles: *The Cross of Job* (1916); *The Cross of the Servant* (1926); and *The Cross of Jeremiah* (1925). All are concerned with suffering.

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THE QUESTION BOX

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. Do young ordinands have to go wherever the Church wants to send them when first ordained?

A. Theoretically, yes. An ordinand is expected to, and expects to, serve the Church where the need is greatest, and be transferred and settled usually on a Home Mission field. After he has served for two years he may accept a legitimate call to any United Church in Canada.

Q. Our minister doesn't subscribe to THE OBSERVER and says he does not read it. What do you think of that?

A. The editor refuses to print what the editor thinks.

Q. How can we find out where to order some good missionary and Bible movies suitable for showing in our Church?

A. Write the Ryerson Film Service or the Committee on Missionary Education, or both, and ask for their catalogues and prices.

Q. Are United Church ministers allowed to marry divorced persons?

A. Yes.

Q. How should a young Christian decide what his life work ought to be?

A. The Catechism says: "In choosing our life work we should seek the place where we can, with our abilities, best serve God and our fellow men." Q. 74.

Q. What is the starting salary of a young minister?

A. $2,800 a year, a car allowance (suggested $400), and a furnished house is the minimum salary for a married, ordained minister.

Q. Why should a minister get a whole month's vacation each year?

A. One reason is that many ministers work a seven day week, and often evenings as well as mornings and afternoons. The Churches in establishing this rule also recognized that a month gave a minister time to catch up on reading, take trips, or do other things valuable for him and his work.

Q. What are the rules in the United Church about publishing banns?

A. This is a legal matter which varies from province to province. Ask your own minister about it.

Q. What is the attitude of our Church to pacifism?

A. The United Church recognizes the right of an individual Christian to be either a pacifist or a non-pacifist according to his own conscience.

Q. Can you tell me how I can find out the present addresses of some former ministers of whom I have lost track?

A. If they are living and still ministers of the United Church their names will be found in the *Year Book*, and your minister can give you their address. Or write us the specific names and we will send the answers.

Q. What is a good definition for sin?

A. "Sin is man's refusal to trust God and do His will, and his following the evil devices and desires of his own heart," according to page 15 in the *Catechism*.

Q. Why is the United Church always opposing commercial sport on Sundays?

A. One good reason may be found in the commandments: "Remember the Sabbath Day to keep it Holy."

Q. Are there many alcoholics in Canada?

A. 140,000 according to the Alcoholism Research Foundation.

Q. What countries have the worst alcoholism problems?

A. Again, according to the A.R.F., France is by far the worst. The U.S.A., Sweden, Switzerland, Denmark and Canada follow in that order.

RUDENCE

(*Continued from page* 17)

sionary societies in the United States, ich makes it, in fact, the story of the inning of women's Church work in that ntry.

The arguments of the money-raisers are ayed against the arguments of the ney-givers, providing food for thought all Church members. Mrs. Blackwood tes the money-raisers' case fairly, allowthat some projects are legitimate. She s some harsh things to say about style ows and rummage sales – money-making orts. Her own point of view is this: . . . A Church that believes in giving ney and making calls will have more nds for the treasury and a better standing the community, than if the women wear emselves out preparing food to keep ingles on the church roof."

There are three things about the book ich I do not like. It is written in a very formal style, which may be forgiven in speech but which is quite out of place print. Colloquialisms and slang phrases pear with irritating frequency and have e effect of making the subject of the ok seem to be one of not very great portance. It is difficult to take seriously author who uses the words "measly" d "stinker" in one sentence.

Secondly, the book is longer than it eds to be. Judging from the foreword, e book was commissioned by the pub-

Picture of the Month

"The Great Adventure"—a charming, inspiring, exciting and interesting Nature film, produced in Sweden by Arne Sucksdorff, is a drama of life on a Swedish farm, in field and forest. The accompanying commentary is beautifully worded and adds to the poetic quality of the film, bringing out the mystery of life in that setting as it would appear to children. This film can be heartily recommended for family groups and Church audiences.

isher. To assist her in the preparation of the manuscript, Mrs. Blackwood sent questionnaires to Church women and to ministers. This explains, perhaps, why the book lacks a clear plan, and is somewhat repetitious.

My chief quarrel with the author is over the chapter in which she discusses women as members of regular congregational boards. It is at this point in congregational life that men and women work together, and because they are all children of God, seeking to do His will, their sex becomes unimportant. This is the chapter in which the author ought to have soared. Instead of that she quotes a long list of reasons why ministers find women on boards difficult. The traits listed are objectionable, but are shared equally by men and women. Later she advises women who attend such meetings to "know the rules of the game and play it squarely." In dealing with difficult men, she advises the use of strategy —deal with your man "without letting him know that he is being led." That does not sound like "playing it squarely" to me. If I picked up a book addressed to Church men and read: "If you have women on the board, listen to them politely, but do not take them seriously," I would be furious. Men and women are persons, not things to be led around and dealt with. It is certainly sub-Christian for men to ignore women, and equally so for women to manipulate men. ●

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Reformation Shrine to be Restored

By G. CAMPBELL WADSWORTH*

PRESBYTERIANS around the world are undertaking to raise funds to restore the ancient John Knox Chapel now fallen into disrepair in Geneva.

Close by that great citadel of the Reformation — St. Peters Cathedral in Geneva — there stands a compact, two-storey structure, whose obviously ecclesiastical appearance has doubtless caused many a visitor to remark with mild interest, "This building must be one of the Churches or chapels of the community." In concluding that the building is a chapel, the casual passerby would be correct; in dismissing it as just one other, among a host of similar structures, he would be wrong —and oh, how wrong! For this weather-beaten, little building, standing in the shadow of old St. Peters, happens to be one of the most famous shrines of Protestant Christendom. What is its history?

Its foundation stones were laid as far back as the early years of the Thirteenth Century. Its name in those medieval times was Notre Dame La Neuve — this last word meaning "new." Its history to begin with was somewhat uneventful, apart from a devastating fire which visited it when it was about one hundred years old, and its subsequent enlargement and embellishment with side chapels. So the New Church of our Lady remained until the early Sixteenth Century, when the people of Geneva ranged themselves whole-heartedly on the side of the Reformation. Then, quite suddenly and unexpectedly, the chapel found itself put to uses of which its founders had never dreamed, and saw its aisles thronged with people from most of the countries of Western Europe.

For, to Geneva—attracted by the renown of the mighty Calvin — came exiles, refugees, students and theologians from lands both near and far. One of the most famous of these was John Knox, who a short time after his arrival became pastor of a congregation of displaced persons from England. Where would these exiles meet? Calvin and those associated with him decreed that the Chapel of Notre Dame La Neuve should be their Church home, as long as they were the guests of Protestant Geneva. And so it happened that each Sunday morning, for three eventful years, John Knox, with "cataractal oratory," preached from its pulpit to the refugee English men and women seated and standing before him. The name, "Knox's Chapel," which is sometimes still used to designate the building, dates from these stirring times.

But it was not on Sundays alone that the chapel was put to the soul-liberating service of the Reformation. Here, on Friday mornings, Calvin and his fellow-preachers met to expound difficult points of doctrine and to invite questions from those who had come to hear them. Here also, after 1562, classes in Theology were conducted on a large scale; there sometimes being present as many as 1,000 students at one time. The Chapel's present, generally-accepted designation, "The Auditorium," goes back to the days when it regularly housed Calvin's crowded but so attentive student audience. Here in later centuries, congregations of German and Italian refugees came together to hear the Scriptures read and the Gospel preached in the tongues wherein they were born.

It has been estimated that the cost of restoring the John Knox Chapel in Geneva will be $125,000. Those wishing to contribute to this fund may send their contributions to the Treasurer of The United Church of Canada, specifically marked "For the restoration of the John Knox Chapel, Geneva."

This request has been authorized by the sub-Executive of the General Council.

Until well on in the 19th Century the Auditorium's appearance, both inside and out, remained much as it had been some three hundred years before. In 1875, however, a top-heavy second storey was added to the original structure. The result of this addition was architecturally most unfortunate. Not only was the chapel's symmetrical appearance completely altered, but today the original walls have begun to buckle and crack in ominous fashion, as a result of the weight which eighty years ago was placed upon them. Local architects declare that, if the whole structure is not to collapse in the near future, a thorough-going work of restoration must be undertaken without delay.

In his recently published *Worship in the Church of Scotland,* the Scots-Canadian, Dr. W. D. Maxwell, deplores the fact that the Auditorium, "this cradle of the Scottish, and in some respects of the English Reformation, has now become a store-room and access to it is tedious and difficult. One might be allowed to wish," he adds, "that it could be kept open and clean." Dr. Maxwell is not alone in expressing this wish. Indeed the complete restoration of the Auditorium, its reopening in a year or two, and its increasing use throughout the future, are among the practical tasks which the World Alliance

**Rev. G. Campbell Wadsworth is the minister of Montreal West United Church and Chairman North American Council of the World Alliance of Reformed Churches.*

oung Adults

nterest sparked by their student min-
r, son of Dr. Sidney Gilchrist, the
licoe Young Adults, Dodsland, Sask.,
t $50 to Dondi Hospital, and as a
ject bound pictures for the local
pital. They also set an objective of
nishing the Children's Ward, starting
h two high chairs. Because one of their
mbers had attended the Prairie Chris-
n Training Centre and inspired the
up, $100, part of the proceeds from a
y, was contributed to the school.

oman's Association

To welcome a Woman's Association
ganized in a new congregation in a new
ction of Moose Jaw, Sask., the Woman's
sociations of that city and vicinity held
Welcome for Westmount Tea, which
as attended by 400 guests. Mrs. Frank
aigh was general convener for the tea.
n her committee were representatives
om each of the W.A.'s of the United
hurches. Women from the following
hurches assisted at the tea: Belbeck,
race, Minto, St. Andrew's Trinity, West-
ount and Zion. The new group felt
armly welcomed into the fellowship of
ie United Church and the Woman's
ssociation, and received the proceeds of
ie tea, $168.33. Although the Westmount
hurch is not yet built, the W.A. was
rganized last March with 16 members.

oung People

Two camps at Quin-Mo-Lac, Moira
ake, were of special interest to Young
eople—Summer School and the Leader-
ip Camp. Staff and campers made them
holiday with a purpose to remember.
ev. C. Kellogg, Cookstown, led a study
n *What's the Difference?* at the Summer
chool, while at the Leadership Camp
ev. G. A. Boyle, Church Archivist, took
s his topic *The Keys of the Kingdom.*
Rev. Makeo Norisue, Japan, was a
amper who made a distinct contribution.

---

f Reformed Churches has presently
esolved to undertake and carry through
o completion.

Such action was unanimously approved
y the Seventeenth General Council of the
lliance which met at Princeton last
ummer. Thus, "it is proposed to create
n this historic and sacred spot an INTER-
IATIONAL REFORMED MEMORIAL,
place of worship, a permanent religious
xhibit, where in the side-aisles and
hapels the history and life work of each
hurch of the Reformed family can be
nown. The main hall will also be used
gain, for various gatherings and lectures,
nd for the services of Reformed con-
gregations in Geneva, which are English, Dutch, Italian or Hungarian-speaking, and for meetings of the 'Consistoire,' which is the Presbytery of Geneva."

The United Church of Canada occupies an important place in the World Alliance of Reformed Churches; just as a similar place is hers in two other great Ecumenical families, Methodist and Congregational. All our members will learn with interest, therefore, of the renovation of Calvin's Auditorium. Many of them will welcome the opportunity of contributing amounts, large or small, to a restoration which is long overdue and which will shortly begin in the heart of historic Geneva. ●

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Religious news in brief

CANADA

Those Union Conversations

Archbishop Walter Barfoot urged on the 19th Triennial General Synod of the Anglican Church of Canada a fresh approach to conversations on Union. "Do not be discouraged," he said, "because Union talks with The United Church of Canada have reached a point of ineffectiveness." He suggested the general membership might study the relationship of Anglicans with other Canadian Christian bodies. Such a study he felt might arouse concern and understanding "where now apathy and misunderstanding prevail." In future conversations, the primate said "there should be no deadline to meet, no concrete scheme to be fabricated — and consequently no sense of frustration if a scheme fails to emerge."

NEW DELHI

Missionary Restrictions

The latest issue of the *Government Year Book* sets forth India's new policy restricting foreign missionaries. Two considerations will govern the issuance of visas:

(1) No new missionaries will be permitted to enter India, either as replacements or additional members of missions, unless Indian missionaries are not available to fill the positions.

(2) While missionaries already in India will be allowed to carry on their present activity, new missionaries will not be welcome if they plan to devote themselves entirely to the propagation of the Gospel. They should, in addition, have suitable qualifications as educators or social workers.

Missionaries from British Commonwealth countries will hereafter be required to obtain Indian government endorsement of their passports for entry into India.

FRANCE

Younger Men

Some 10,000 delegates and visitors gathered in Paris, France, for a series of Conferences marking the 100th Anniversary of the World's Alliance of Y.M.C.As. They represented 4,000,000 members of groups in 70 countries. According to Dr. Paul Limbert, Geneva, Switzerland, General Secretary of the World Alliance of Y.M.C.As., one of the most important subjects discussed was the way to turn leadership of the organization over to younger men. He noted that when the World Alliance was formed in Paris in 1855, of 99 pioneers from nine countries the average age was 22. Most of the delegates to the 1955 Conference were over 40.

U.S.A. SCHOLARSHIPS

Fifty scholarships to colleges of the Presbyterian Church in the U.S.A. will be awarded by the denomination in 1956. The awards range from $100 to $1,000 each. The Church has 41 colleges over the country. The scholarships will be given to "help outstanding Presbyterian young people gain an education motivated by Christian beliefs and practices."—*R.N.S.*

THE PHILIPPINES

Far from Home

Far from the North American continent the 58th General Convention of the Protestant Episcopal Church in the U.S.A. met in Honolulu. Rt. Rev. Henry Knox Sherrill, Presiding Bishop, in his opening address asked "Are we to leave the moral issues of nuclear warfare to groups of scientists? Or the spiritual implications of the race problem to the courts?" and answered . . . "No, the Church with a humble realization of the complexity of modern problems nevertheless has a responsibility to state great ethical and spiritual principles. At her best in every age the Church has fulfilled a prophetic role."

He called on the Episcopal Church to take her full share in the ecumenical movement on every level.

THE NETHERLANDS

A Decrease

The number of students at Protestant theological schools in the Netherlands has decreased steadily over the last three years. A total of 562 students are enrolled in Holland's four Protestant Seminaries this year, as compared with 580 last year and 602 in 1952-53.

SOUTH AFRICA

A Day of Judgment

Another warning — one of many by South African churchmen — was given to the people by Rev. C. K. Storey, Chairman of the Cape Synod of the Methodist Church. "South Africans," he said, "are being driven deeper and deeper into a morass of injustice and inhumanity" by the Government's apartheid (segregation) policies. Our fundamental freedoms and liberties are being seriously curtailed, and our standards of civilized government violated." The Synod was told, "Our unfounded prejudices and rationalizations, our fears and hates, our pride and selfishness are having their due effect in society and are bringing us to a day of judgment. A Christian society is impossible when there is a sinister background of repression."

Archer Wallace on Television

THE United Church of Canada through the Committee on Radio and Television will offer to the Television stations across the country October first, a series of programmes featuring Dr. Archer Wallace. They will be sound colour film, produced in a first class studio and laboratory.

Archer Wallace is a natural for Television. His long experience as Editor of *Onward,* with a circulation of 100,000 every week, gives him a ready-made audience. He has written more than a score of books, which have been translated into seven languages and have had a sale of more than a million copies. His fame as a lecturer and preacher is also international.

The General Title of the series is: "BETWEEN OURSELVES." Some of the topics are: "Invisible Wounds"; "A Window Over the Sink"; "Broken Mainsprings"; "Do What You Can."

These addresses are original, spontaneous and conversational. They are Archer Wallace at his very best, and they are good Television, too.

* * * * *

The Rev. F. H. Joblin of Wesley Church, London, Ont., has been called to Westboro Church, Ottawa, to succeed Rev. Donald Bruce McDonald, who has left to become minister of MacDougal Church, Edmonton.

* * * * *

Rev. Douglas C. Lapp was inducted as Boys' Work Secretary of the Ontario Council of Christian Education at a special service in the Metropolitan Church, Toronto, on Sept. 7, 1955.

* * * * *

Mr. James Thurlow and his bride, the former Setsuko Nakamura of Hiroshima, Japan, will do post-graduate study at the University of Toronto this year. Mr. Thurlow for the past three years has been teaching in Japan under the Board of Overseas Missions. He met his wife at a Christian Work Camp near Hokkaida. Mrs. Thurlow is working under a scholarship in social work provided by St. George's Church, Toronto. Her husband will study for his M.A. in history. They plan to return to Japan in 1957.

* * * * *

Mrs. Hilda Richmond, who has served Oliver, B.C., Church on the Committee of Stewards and the Session, was honoured on the 30th anniversary of her connection with the Church by the presentation of a Life Membership Certificate and Pin in the Woman's Association.

When *Rev. H. A. A. Rose* was ordained by the London Conference, his father, Rev. W. G. Rose, preached the sermon. Mr. Rose is the third generation of the family to enter the ministry. He is doing post-graduate work at McGill University, while serving the Protestant Church at Ste. Adele-en-Haut.

* * * * *

Rev. Wm. Howey, now retired, is a patient in the Owen Sound (Ont.) General and Marine Hospital, where he has been since June 22nd, following a stroke, which left his left side paralyzed. There has been some slight improvement.

* * * * *

One of the earliest settlers in the district, *Mr. Johnston McPherson* resigned recently as Secretary-Treasurer of the Brandon Hills Church, after serving in that capacity for fifty years. He came with his family in 1880 from Pictou County, N.S., his father preceding them as a member of Rev. Roddick's party which arrived in 1879. Mrs. McPherson's father, Mr. Simon McKay, was also a member of that group. Mr. McPherson remains active as an elder and church manager.

(*Over*)

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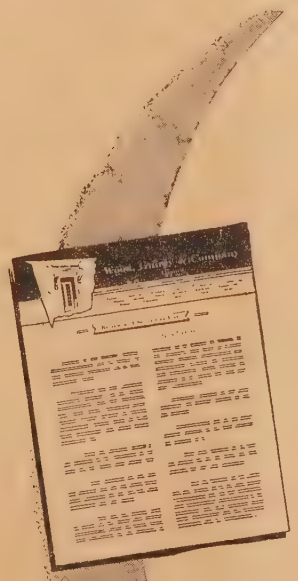

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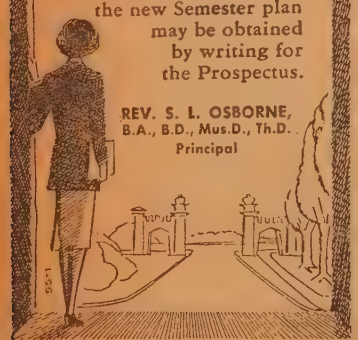

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People

Newfoundland Log

By H. M. DAWE

NEWFOUNDLAND Conference held a School for Lay Supply Workers. Practical courses, as well as inspirational, were given by church leaders to assist them in their work. All lay supply taking the course were appointed to pastoral charges under Presbytery and Home Mission Board supervision.

A farewell party was held at Emmanuel House by the St. John's Ministerial Association, at which gifts were made to members leaving for other areas. These included Rev. A. J. Barrett and Mrs. Barrett, Rev. Cyril Gough and Mrs. Gough, Dr. H. L. Pottle and Mrs. Pottle. Miss Doreen Barnes was presented with a wedding gift.

Miss Nancy Edwards and Miss Ruth Tillman, after furlough, are returning to their work in Newfoundland, Miss Edwards to continue her work as Missionary at Large in northern Newfoundland under the W.M.S., and Miss Tillman to be Christian Education Worker for the Conference. New roads being built and bringing isolated settlements into closer touch with other areas; reopening of copper mines, and the establishment of experimental fishing communities—these are a challenge to the Church for more workers to enter a new kind of pioneer ministry.

Course at Acadia

The fourth annual course in Clinical Pastoral Training was carried out at the Nova Scotia Sanatorium in Kentville this year under the direction of Rev. Charles Taylor of Acadia University, which institution with Andover Newton Theological School sponsored this venture in the Canadian field. The course, intended for ordained pastors and theological students, is interdenominational in character. Its purpose is to provide an opportunity for further specialized study in pastoral counselling and ministering to the sick. The course also provides training for those looking forward to work as industrial chaplains.

* * * *

St. Andrew's College Summer School, attended by 44 ministers, was considered by many to be the best they had ever attended. Dr. Paul S. Minear, Andover-Newton Seminary, was the special lecturer, his theme "The Vocation of the Church." Dr. Keith Yonge, Associate Professor of Psychiatry, Saskatchewan's Medical School, lectured on "Pastoral Counselling."

* * * *

A dramatization of "Elijah" prepared by Earl Grey of the Toronto Shakespeare players, will be performed by the Drama group of St. Paul's-Avenue Road Church, Toronto, early in the new year. This group which is very active, is willing to help other Churches organize and operate. The Secretary is Mrs. Irene Gardham, RU. 1-2088.

* * * *

Dr. J. E. Corston and his family were fêted at St. Andrew's College and presented with gifts prior to their departure for Halifax, where Dr. Corston takes over the Chair of New Testament at Pine Hill. President W. R. Thompson of the University of Saskatchewan, Rev. Frank Myers, President of Conference, and Dr. R. F. Schnell, Dr. Corston's successor, spoke in appreciation of gracious, wise and generous leadership.

* * * *

Rev. George Glover, ex-President of Saskatchewan Conference, is touring the Conference under LOL auspices. The Orangemen and the United Church combined to have his services on the Carievale Charge on Sunday, August 14th. Rev. E. M. Graham is the present minister. This was in keeping with Jubilee Year as Mr. Glover had been on the Carievale Charge from 1914 to 1918.

* * * *

Mrs. J. J. Klaasen, a woman deeply interested in Missions, who organized the first Mission Band group in St. James' Church, Richard, Sask., worked in all groups and has been Sunday School Superintendent for 25 years, was honoured by the Church with a W.M.S. Life Membership and Pin, and corsage of pink roses.

* * * *

Going as a lay minister to Aultsville, Ont., from New Liskeard, *Mr. George Cardy* and his family were honoured by the congregation of St. Paul's, New Liskeard. He received a fifty dollar bill. Mrs. Cardy was presented with flowers. While serving as lay minister, Mr. Cardy will complete his course in Arts and Theology at Queen's University and will be ordained.

* * * *

The weekly Padre's Hour at the Dundurn, Sask., Camp, where 800 Royal Canadian Army Cadets camped this summer, was found by Captain H. V. Johnson, Senior Protestant Chaplain, to be the time when a cadet takes most interest in spiritual things. In this discussion period he is encouraged to ask questions and to discuss problems which make the Christian life clearer to him. Captains F. Raddons, A. B. Craig, W. Waller, P. Karpetz and 2nd/Lt. W. R. Crockett were the other Protestant Chaplains. They took services, prayers, and mingled with the boys, always ready to talk about problems and daily interests.

* * * *

The *Ministers' Wives in Huron Presbytery* have organized an Association with Mrs. V. Buchan, Gorrie, as President, and Mrs. A. Lane, Brussels, Vice-President, and Mrs. T. J. Pitt, Varna, Secretary.

Churches

Saskatchewan's Oldest Church Rededicated

It was fitting that a Service of Rededication should be held during Saskatchewan's Jubilee Year in the tiny frame building at Colleston, seven miles east of Prince Albert, for it is the oldest church in continual use in the province. In 1875 a group of Red River immigrants settled on the rich land at the confluence of the North and South Saskatchewan Rivers. Being Scottish, they held religious services in their homes from the very beginning, though the first recorded service by an ordained minister was held in 1878. Begun in 1881, with completion delayed by a disastrous fire until 1883, the Colleston Church has served the congregation ever since. The home-made pulpit is still used, and the old wood-burning drum heater, brought over-land, continues to fill a corner.

In the cemetery, with its rustic fence, are the graves of early settlers, those of the children being mute testimony to an epidemic of diphtheria which swept the district.

The congregation at the Rededication service overflowed the little church but gathered outside and followed through a public address system. The student minister, Noel Allen, conducted the service, assisted by Revs. D. G. Rice and R. K. Vickers, while Dr. Robert Hall, Superintendent of Home Missions for northern Saskatchewan, preached the sermon.

Following the service, three long trestle tables were set up, picnic baskets were brought from the cars, and the congregation, many of them descendants of the original settlers, enjoyed food and fellowship.

Centenary Marked

To mark the centenary of the *Fansher, Ont., Church,* of which Rev. W. S. Miner is minister, the congregation reviewed their history prepared by Mr. H. J. Davis and Mrs. B. W. Fansher and published in booklet form. The Church bears the name of one of the earliest settlers in the community, David Fansher, who, with his wife and nine children, came from the United States. Other settlers followed into the third concession of Euphemia Township, Ontario, and in 1855 the Methodists built a little frame church. From this congregation, ministers, missionaries and devoted officials have gone out to other areas of service. A new church was erected in 1911. While the women worked in the early church, they were not organized until the new church was built.

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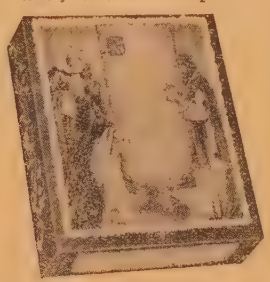

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MEMORIAL WINDOWS

Robert Amaron, youngest son of Rev. E. C. Amaron and Mrs. Amaron of Admaston, Ont., won the J. W. McConnell Memorial Scholarship at McGill University.

This covers tuition fees in the Faculty of Arts and Science and accommodation in one of the university residences for the duration of his academic course in that faculty, provided he maintains an academic standard satisfactory to the selection committee.

Courtesy "The Ottawa Journal." Photo by Dominion-Wide.

A spirit-lifting sanctum for Ottawa Exhibition visitors is the chapel corner of "The Temple of Religion," which with exhibits showing the "Church in Action" drew large numbers to prayer and meditation on the Fair grounds.

The Church at the Fair

"Little more than a barker's cry from the bustling Midway," *The Ottawa Journal* reporter commented, "there is a haven of peace and spiritual uplift at the Exhibition. It's the 'Church in Action,' a quiet corner devoted to the work of the Church in Canada and foreign mission fields."

Something new in displays at the annual Central Canada Exhibition in Ottawa, and that has possibilities for further expansion, was the Exhibit by Churches.

Sponsored by the Kiwanis Clubs of Ottawa, with the Ottawa Council of Churches co-operating, and an outgrowth of an idea promoted a few years ago by the Council, this summer the United Church, Missouri Synod Lutheran, Anglican, Baptist, Presbyterian, Salvation Army and Hebrews provided exhibits of the Church at work that aroused keen interest.

Using marquees and tents, and in spite of no ample preparation or advance publicity, the Temple of Religion attracted large numbers. One tent was set apart as a sanctum, which daily drew large numbers for quiet and meditation. There was a pulpit and open Bible and quiet music provided a worshipful background.

J. R. M.

Laymen at St. Thomas

Sixty laymen from the London Conference met for Conference in Alma College, St. Thomas, over the week-end of August 27th. Rev. A. E. Kewley, Brantford, was the special speaker on the Conference theme, "Going Active." He is a member of the National Board of Men for the United Church. At the Saturday evening meeting, Mr. Kewley's address provoked such discussion that the schedule ran overtime. Mr. S. V. Ponton, President of the Lay Association, spoke at the morning service of Central Church on "Spiritual Values." Other speakers included Rev. W. N. Blackmore, National Boys' Work Secretary; Magistrate Groom of Tillsonburg, who reported on the Maritime Lay Conference held this summer; Dr. James Guest, who spoke on the Elgin House Conference; Mr. Ralph Young, Secretary of the Board of Men, who told of the first gathering of the Department on Work With the Laity held in Switzerland in July. Mr. Young and his new associate secretary, Mr. Ralph Wilson, took charge of the concluding discussion. The Conference ended with the Communion Service in charge of Rev. E. J. Roulston, Central Church, St. Thomas.

Women Workers Confer in Toronto

Eager to see the new United Church Training School, 75 members of the *Fellowship of Professional Church Women* met in Toronto for their National Biennial Conference. Sessions were held in the School. Leading Bible Study on the Gospel of John was Rev. Mary E. Lyman, Ph.D., Professor Emeritus of English Bible and Dean of Women Students at Union Seminary, New York.

The Conference considered one Order for all Women Workers of the Church, and serious study was given to its purpose and function.

Miss Dorothy Young succeeds Miss Leila James as President.

ublishing House Notes

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e have just published, revised and gr ly enlarged, our catalogue of *Church an Church School Supplies,* which has be sent to all ministers and Church Sc ol secretaries.

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The Book Steward.

Pulpit Vacancies

No charge for first insertion. Thereafter 6 cents a word, minimum $1.00.

Tupperville, Ont., pastoral three-point charge, Kent Presbytery, vacant Sept. 12, 1955. Interested ministers please communicate with Mr. Herman Ley, R. R. 3, Tupperville, Ont.

Wiarton two-point charge, Bruce Presbytery, vacant. Interested ministers please write I. L. Ellis, Box 248, Wiarton, Ont.

The Fitzroy pastoral charge in the Montreal-Ottawa Presbytery is now vacant. This is a four-point charge, three preaching points per Sunday. Interested ministers please write to Douglas R. Ivry, Galetta, Ont.

Carp (Ont.) United Church pastoral charge, two points, vacant Sept. 1st. Interested ministers please communicate with Robt. Lucas, Carp, Ontario, Secretary Pastoral Relations Committee.

Apohaque - Norton four-point pastoral charge vacant Sept. 30th. Interested ministers write Mrs. Jean Patriquen, Secretary Pastoral Relations Committee, Box 6, Norton, N.B.

Norfolk Street United Church, Guelph, Ontario, Guelph Presbytery, vacant October 1, 1955. Interested ministers please write J. A. Eccles, Recording Steward, 6 College Crescent, Guelph, Ontario.

We Will Remember Them"

Dr. Wm. C. Graham died in the Newmarket Hospital, July 31, 1955.

Mrs. Wm. C. Graham died in Toronto Western Hospital, Sept. 8, 1955.

Dr. Graham, Principal Emeritus of United College, Winnipeg, retired in June, and he and Mrs. Graham came to make their home at Roche's Point, Ont. Dr. Graham, in his 68th year, was Principal of United College from 1938. A graduate of Victoria College, Harvard, and Chicago, he served as a padre during the First World War, then on the staff of the University of Chicago before going to Winnipeg.

Mrs. Graham was born and educated in Toronto, and after her marriage lived in Montreal until her husband was appointed to the Chicago post. At its conclusion, Dr. Graham was named annual Professor of the American School for Oriental Research, and they lived in Jerusalem for seven months. Mrs. Graham took an active part in College and community activities in Winnipeg.

Dr. and Mrs. Graham are survived by a daughter, Mrs. J. B. Nichols, Pensacola, Florida; two sons, Dr. Roger Graham, Regina, and Dr. John Graham, London; also six grandchildren.

Mrs. Donald Morrison, the former Abigail (Abbie) Hemphill, wife of Donald A. Morrison, Comptroller of *The Halifax Herald,* died at her home in Halifax, N.S., on Sept. 1st, following a lengthy illness, borne with courage and fortitude. Born in Debec, N.B., educated for a teacher, Mrs. Morrison taught in that province before going to Halifax, where on procuring a special certificate in music, she taught that subject in the public schools. Mr. and Mrs. Morrison were married in 1925. Her main interests were in her home and garden and the Church. She was a Life Member of the W.M.S. and an officer in both Presbyterial and Conference Branch.

Mrs. Morrison is survived by her husband, a sister and two brothers.

Rev. Melvin Mansel Whiting died at his Toronto home, June 29, 1955. Born in Parkhill, Ontario, on May 24, 1885, he entered the ministry of the Methodist Church in 1906 and served for two years in the Saskatchewan Conference before attending Victoria University, graduating in 1912. In June of that year he was ordained, and was married to Miss Olivia Holtzman. In September they went to Japan as missionaries, and lived in Tokyo for language study until 1914, when they joined the late Dr. and Mrs. Norman in evangelistic work in Nagano. Six years later, after a year of furlough, Mr. Whiting became a member of the teaching staff of our West Japan College (Kwansei Gakuin) at Kobe. There they continued to live and work until their return to Canada in 1940. He is survived by his wife, two sons, Dr. Harvey of Edmonton, and Dr. Lloyd of Fort Erie, and a daughter, Florence (Mrs. George Metcalf) of Evanston, Illinois.

Rev. Russell Garfield Carruthers, after 42 years of service in the Church, died June 7, 1955, in Toronto. Born into a Christian home, with God-fearing parents and devoted sisters; brought up in a fine rural community near Whitby, Ontario, the influence for good in his life led him to choose the ministry. He married Pearl Irene Wigle. He loved people as individuals, and served them all his life. He graduated from the University of Toronto and studied at Chicago, Queen's, and Berkeley for his Master's degree. He served Morven, Blackstock and Seagrave, Ont.; Lumsden, Oxbow, Kindersley and Indian Head, Sask.; then St. Cuthbert's, Toronto, for the past fourteen years.

Mr. Carruthers is survived by his wife and sister, Anne. Interment was in Union Cemetery, Oshawa.

Ministers' Addresses

Rev. and Mrs. D. Bruce Suitor, Canadian Mission, 190—10 Choong Chung Ro, 2 Ka, Sudaimoon Ku, Seoul, Korea.

Rev. Frank E. Ball, Mansfield College, Oxford, England.

Rev. W. J. Rogers, 1455 Leda Avenue, Port Credit, Ontario.

Bulletin Board

The Opening and Dedication of Community for Church Pensioners, Beamsville, Ontario, October 25th, 2.30.

Queen's Alumni Conference

The Annual Alumni Conference of Queen's Theological College, Kingston, will be held October 24-27. This year the Chancellor's Lecturer will be Rev. W. F. Banister, O.B.E., Minister of Chalmers Church, Kingston, and lecturer in Practical Theology at the College. Dr. Banister will speak on "The Minister among his people."

During the Conference, the new Principal, Rev. Elias Andrews, Litt.D., will be installed into his office by the Presbytery of Kingston. A large attendance is expected at the Conference.

Memorial

The memory of Mr. W. T. Johnston is perpetuated in the Zealandia, Sask., Church with the dedication of a Consonata electric organ. An accident claimed his life last spring, a distinct shock to Church and community. An elder, he witnessed for God by word and deed.

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Netherlands Philharmonic Orch., Otto Ackermann, Cond.

BRAHMS
The Academic Festival
Utrecht Symphony, Paul Hupperts, Conducting

BEETHOVEN
Piano Sonata No. 24 in F Sharp, Opus 78
Grant Johannesen, Pianist

MUSSORGSKY
Night on Bald Mountain
Netherlands Philharmonic Orch., Walter Goehr, Conducting

VIVALDI
Concerto in C for Two Trumpets and Orchestra
H. Sevenstern and F. Hausdoerfer, Trumpeters, Netherlands Philharmonic Orch. Otto Ackermann, Cond.

BERLIOZ
The Roman Carnival
Netherlands Philharmonic, Walter Goehr, Cond.

WAGNER
Die Meistersinger, Prelude, Act 1
Zurich Tonhalle Orch., Ackermann, Cond.

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Niagara Presbytery is sponsoring the visit of Charles Templeton to St. Catharines, where he will speak in the Garden City Arena—Oct. 2- 9, to an anticipated audience of 4,000 people. The groundwork was laid last fall by Dr. Mutchmor and the Fruit Belt officials. A General Committee has carried on with Rev. K. Cleator, chairman; L. Sandham, vice - chairman; Mrs. Janet Atkens, Secretary; Lawrence Moorhouse, treasurer. Since February, preparations have been under way. Prayer meetings have been held since June, continuing despite the heat.

Television, radio, newspaper and other publicity aids are being generously used. Dr. Templeton is appearing on his Columbia T.V. programme "Look Up and Live" at 10.30 a.m., Oct. 2nd and Oct. 9th, doing it "live" from Buffalo.

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